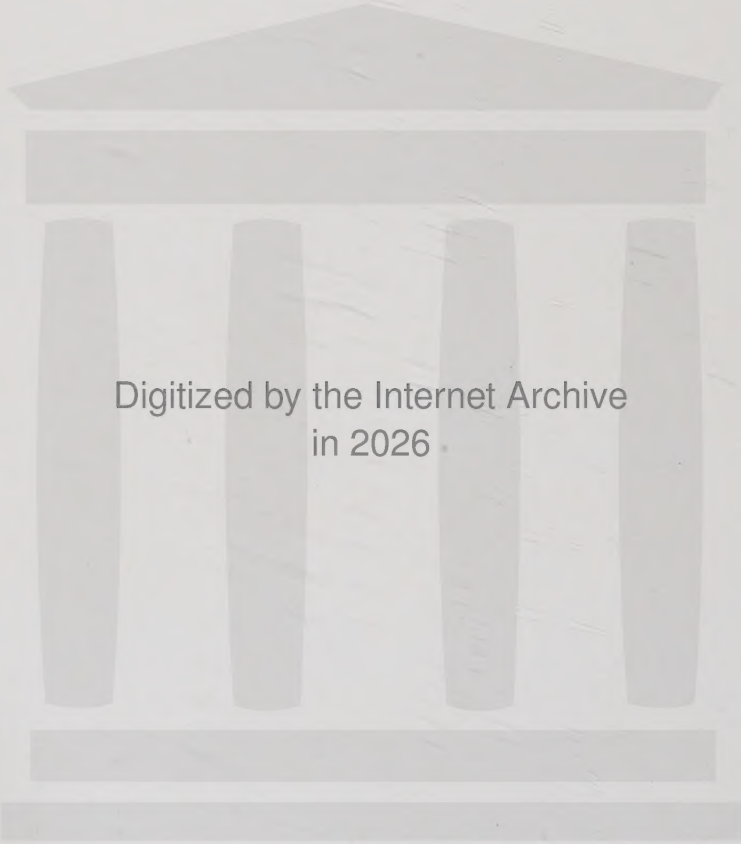
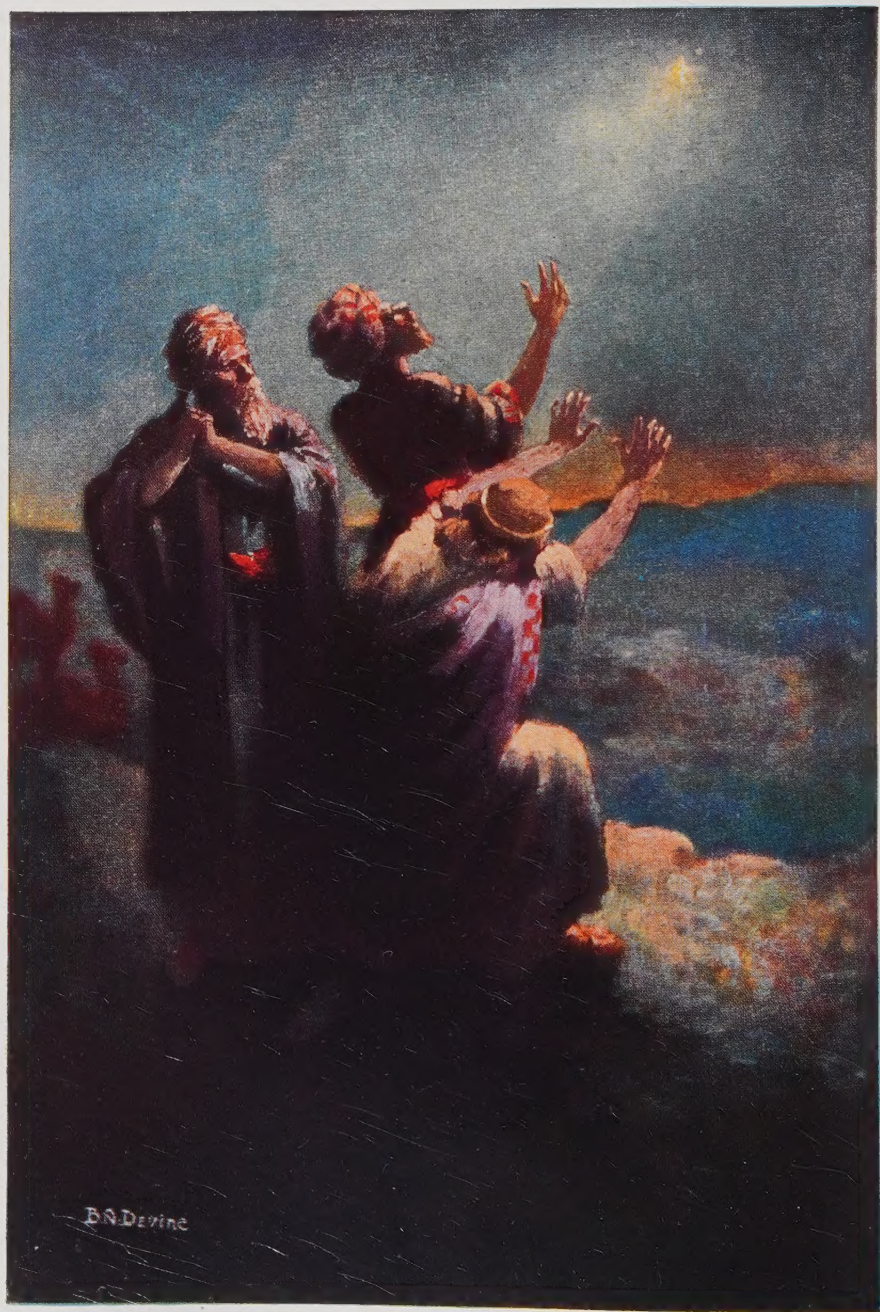




Digitized by the Internet Archive
in 2026



THE BIBLE STORY

VOLUME FOUR LIFE OF JESUS

ARRANGED AND EDITED BY

REV. NEWTON MARSHALL HALL, D.D.

MINISTER OF THE NORTH CHURCH, SPRINGFIELD, MASSACHUSETTS

AND

REV. IRVING FRANCIS WOOD, PH.D.

PROFESSOR OF
BIBLICAL LITERATURE AND COMPARATIVE RELIGION
AT SMITH COLLEGE

Authors of "The Early Days of Israel" "Advanced Bible Studies" Etc.

THE KING-RICHARDSON COMPANY

SPRINGFIELD, MASSACHUSETTS

CHICAGO

CLEVELAND

COPYRIGHT, 1906,

COPYRIGHT, 1917,

BY THE KING-RICHARDSON COMPANY,

SPRINGFIELD, MASS.

PREFACE.

In this volume is told the story of the life of Jesus as it moves on steadily through the gospels. The story shows a life not simply "good," but heroic. A life with a mighty purpose, nobly planned, splendidly carried out. It is a life which appeals to the love of the heroic in character that exists in every child's mind. The second part is simply a continuation of the first. The heroic spirit, the love of humanity which was in Jesus was communicated to his disciples. These disciples went forth "into all the world," to teach men the gospel of the "man of Nazareth." The adventures they had, the sufferings they endured, the victories they won, are recorded here.

The book aims especially to show the development of the heroic life of Jesus through its different stages. The text is a reproduction of the New Testament accounts, being drawn from all the Gospels. Here and there, as in the other volumes, a sentence or two of introduction and connection has been prefixed to certain sections, to furnish needed information. It is hoped that the book may in some measure help its readers, whether young or old, to see more clearly the beauty and the heroism which these stories portray.

CONTENTS.

THE LIFE OF THE LORD JESUS.

PALESTINE IN THE DAYS OF THE LORD JESUS.....	17
1 <i>How the Lord Jesus Spent His Boyhood.....</i>	33
I The Nativity.....	37
II The Wise Men.....	41
III A Journey to the Land of the Pharaohs.....	45
IV The Boyhood of Jesus.....	49
2 <i>How the Lord Jesus began to win the love of many people..</i>	61
I The Baptism of Jesus.....	65
II The Temptation in the Wilderness.....	70
III The First Disciples.....	74
IV The First Miracle.....	78
V At the Passover.....	79
VI Jesus at Jacob's Well.....	82
VII The Good Samaritan.....	88
VIII Jesus and the King's Officer.....	92
IX The Choosing of the Twelve Disciples.....	94
3 <i>How the Lord Jesus went about doing good, teaching and healing, and how He grew in favor with the people.....</i>	103
I The Sermon on the Mount.....	105
II The Roman Soldier's Faith.....	121
III Days of Service.....	125
IV The Miracle at Nain.....	130
V The Great Teacher.....	133
VI The Tempest.....	136
VII The Little Girl Who Died.....	141
VIII Learning to Serve.....	143
IX The Feeding of the Multitude.....	144
X Jesus and John the Baptist.....	149

4	<i>How, while He was still teaching and healing, many began to turn against Him, and how He, seeing that He must suffer to save the people, took up the journey to the cross..</i>	159
I	The Beginning of the End.....	161
II	The Enemies of Jesus.....	167
III	A Long Journey.....	172
IV	The Shadow of the Cross.....	178
V	The Transfiguration.....	180
VI	Teaching the Disciples.....	185
VII	Jesus and Little Children.....	188
VIII	Jesus at Jerusalem.....	190
IX	At the Feast of Dedication.....	197
X	Stories of the Divine Forgiveness.....	202
XI	The Rich Young Man.....	211
XII	The Raising of Lazarus from the Dead.....	215
XIII	Zacchæus the Publican.....	221
5	<i>How the Lord Jesus spent His last days in Jerusalem, how He loved His friends unto the end, how He fell into the hands of His enemies, and how He crowned a life of service with an heroic death.....</i>	227
I	The Supper at Bethany.....	229
II	The Entry into Jerusalem.....	233
III	In the Temple.....	237
IV	Last Days at Jerusalem.....	238
V	The Last Supper.....	248
VI	The Betrayal.....	264
VII	The Trial.....	268
VIII	The Judgment.....	272
IX	The Crucifixion.....	281
X	The Burial.....	286
6	<i>How the Lord Jesus rose again from the dead, how He comforted His disciples, and how He sent them out, to teach all men in His name.....</i>	295
I	The Resurrection.....	297
II	On the Way to Emmaus.....	301

III	Doubting Thomas.....	305
IV	"Feed My Sheep".....	307
V	The Ascension.....	310

LEADERS AND VICTORIES OF THE NEW FAITH.

1	<i>How the new faith spread from Jerusalem.....</i>	323
I	The Day of Pentecost.....	325
II	A Miracle of the New Faith.....	330
III	Ananias and Sapphira.....	335
IV	The First Martyr.....	339
V	Simon the Sorcerer.....	346
VI	Philip and the Queen's Officer.....	348
VII	Peter and Dorcas.....	350
VIII	Peter and the Roman Captains.....	353
IX	The First Missionary Journeys.....	357
X	Peter in Prison.....	359

MISSIONARY JOURNEYS AND ADVENTURES OF PAUL.

	PAUL THE APOSTLE.....	367
1	<i>How Paul the Persecutor laid aside the old life and took up the new</i>	371
2	<i>The First Missionary Journey.....</i>	376
I	Paul and Barnabas Sail for Cyprus.....	376
II	From Cyprus to Antioch.....	380
III	Through the Towns of Galatia.....	385
IV	A Disturbance in the Church.....	388
3	<i>The Second Missionary Journey.....</i>	392
I	Revisiting the Scenes of Former Victories.....	395
II	"The Macedonian Cry".....	396
III	Preaching in the Macedonian Cities.....	403

IV	Paul at Athens.....	404
V	Tentmaking in Corinth.....	408
4	<i>The Third Missionary Journey.....</i>	417
I	Far and Wide by Land and Sea.....	418
II	A Riot in Ephesus.....	418
III	Farewells to the Churches.....	422
5	<i>The Captain of the New Faith in the Hands of His Foes..</i>	433
I	The Jews Stir Up a Riot.....	433
II	On the Castle Stairs.....	434
III	A Citizen of the Empire.....	441
IV	Paul Before the Council.....	442
V	A Conspiracy Against Paul.....	445
VI	The Accusation of the Jews.....	448
VII	A New Examination Before Governor Festus.....	452
VIII	Paul Makes His Defense Before King Agrippa and Queen Bernice.....	455
6	<i>The Captain of the New Faith in the Capital of the Caesars</i>	462
I	Paul's Voyage to Rome.....	462
II	A Winter's Storm on the Mediterranean.....	469
III	At Malta.....	474
IV	Paul at the City on the Tiber.....	478
	NOTES.....	483
	MEMORY VERSES.....	499

The Life of the Lord Jesus

THE NATIVITY

By Lerolle

"O blessed day which giv'st the eternal lie
To self, and sense, and all the brute within;
Oh! come to us amid the war of life;
To hall and hovel come! to all who toil
In senate, shop, or study! and to those
Ill-warmed and sorely tempted—
Come to them, blest and blessing, Christmas Day!
Tell them once more the tale of Bethlehem,
The kneeling shepherds and the babe divine;
And keep them men indeed, fair Christmas Day!"

—*Charles Kingsley*



PALESTINE IN THE DAYS OF THE LORD JESUS

Palestine was a busy country in the days when the Lord Jesus lived in it. Hundreds of little villages were scattered all over its hills, with here and there a great town, where all day long crowds of people passed in and out the gates of the gray stone walls. Greatest of all the cities, loved by every Jew in the world, was Jerusalem, but more trade flowed in and out of some other cities. All over the country were roads running from city to city. He who traveled on a great road saw much of the world. There were the country people going into the city to sell fruit and firewood, merchants riding past on asses, patient pilgrims on the way to Jerusalem, trains of mules and long caravans of slow-moving camels loaded with the goods of distant countries, crossing Palestine to the ports of the Mediterranean Sea, and here and there a Roman officer hurrying past on some grave business of the empire. All this made the roads, even to a boy shut in by the hills of Galilee, a series of pictures that waked his imagination of the great world beyond the mountains. This was even more the case in Galilee, where Jesus lived when a boy, than it was in the southern part of the land, in Judæa. In Judæa nearly all the people were Jews, and very proud they

were of the fact. In Galilee many belonged to other nations, and the Judæans looked down on Galilee and thought it was half heathen. But even in Galilee there were many earnest Jews, and it may be doubted if, after all, half-heathen Galilee was not a better place for a boy to grow up in than was proud Jerusalem. It is better for a boy to be able to sympathize with those who do not belong to his set, than to look down on other people because they are somehow different from him.

And then the schools and the churches! Every village in Palestine had them, and the school was in the church. The beginning of the training was at home. There is little doubt, however, that in the time of Jesus, Nazareth had a school, and that Jesus with the other boys was taught to read the Old Testament in Hebrew. The people no longer spoke the language in their homes, but it was always read in the services on the Sabbath, and the teaching of the schools was in it, as in the olden time the teaching of the schools in Europe was in Latin. On the Sabbath all the people came to these places of worship, which were called synagogues, and read the Old Testament and prayed to God and sometimes heard a sermon from some wise man who had something he wished to say to the people. Sometimes the man who preached was an old rabbi, who had thought about the great things of his religion for many years, until all the people had come to look with great respect on so wise and venerable a man. Sometimes it was a younger man, but with the fire of youth, and then when the people went home their hearts burned with a great

longing that their God would show himself to them in some wonderful deed of power. But the years passed on and the divine deed of power never came. So some of the people became disheartened and almost ceased to care what happened to their religion, except that if anyone insulted it, their anger burned up very quickly, and their hands reached for sticks and stones to throw at the man who dared to say a word against their faith. But others studied their old books with still more diligence, and strove so hard to keep all the laws they found, that almost no time was left to do anything else. Very much above the common people they felt themselves in their religious pride, and religious pride is the very worst pride in all the world. Such were the Pharisees, of whom the New Testament tells so much. But all over the country, both among the Pharisees and among the other people, were many patiently waiting and earnestly praying that God would show himself to his people.

How did they want God to show himself? In some great act of relief for the nation. During these years Rome ruled over all the lands of western Asia. Now the rule of Rome was the wisest and best rule that these lands had ever known. Sometimes a selfish or a cruel officer appeared, who cared for nothing but the money he could get from the people, or who turned his soldiers into the streets to kill and plunder as they pleased, but generally the Romans made good and just governors. But the Jews were not content. They remembered the time when kings of their own nation had ruled over them, and they dreamed

dreams of a glorious future when God would free them from all foreign power, and Jerusalem should rule the world. They were very sure that this would come sometime. God would not always let a heathen army keep the castle which overlooked his own temple in Jerusalem. They read in the prophets of the Old Testament about a Prince and a Saviour whom God would send some day. This Prince was called the Messiah, and the hope of his coming was the Messianic hope. Every generation hoped that he would come in their day. Year by year they said, "It must be before long. God cannot wait much longer." Some of them thought that Israel itself was not pure enough, and that this kept back the Messiah. "If Israel kept the law perfectly for one day," so they said, "the Messiah would come." Others thought that they ought not to sit still and do nothing, but should be brave and strike a blow for their own liberty. Such men were looking for a leader, but no leader had yet been found. So all the people, with their various ways of thinking, were looking and longing and waiting for the Messiah. Is it any wonder that, when Jesus began to teach and do cures, the people asked one another if this might not be the Messiah, and that they sometimes tried to make him a leader to free them from the Romans? To understand what the people thought of Jesus and how Jesus talked to the people, one must know how this hope of the Messiah was all the time in the people's minds. They were ever saying, "Is not this the Messiah?" Jesus was ever answering, "Not the Messiah you expect." They were ever asking him, "Will you now found

GATHERING TARES IN THE STONY FIELDS NEAR BETHEL

Copyright by Underwood & Underwood
and used by special permission

This would look like a very scanty harvest to eyes accustomed to fruitful fields. There are four species of tares in Palestine. The seeds are poisonous to man and to beasts, producing serious sickness and sometimes death. They are, however, harmless to fowls and are sold as food for poultry. It is customary to gather out the tares when the grain is nearly ready for harvest. Then the women and children go into the fields and carefully remove not only the tares but all the weeds as well



the kingdom?" Jesus was ever replying, "The kingdom of God is not outward, with courts and armies and a great parade. It is inward, and means obeying the will of God." So Jesus lived in that busy world of his day, but few understood him. At last, because he would not be the kind of a Messiah they wanted, they crucified him. About forty years after this, the busy, proud people attempted to fight the Romans. They were defeated, and Jerusalem was taken. The temple was burned, the stone walls were thrown down, and the Jews were killed or sent away. So the story of Palestine and of its great hope ends very sadly for the Jews, who so looked and longed for their freedom. But we shall always love the land where the Lord Jesus lived and the people among whom he worked, because he loved them so much himself.



MAP
of
Palestine.
at the time of
The New Testament.

E. R. HOOKER

IT CAME UPON THE MIDNIGHT CLEAR

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold;
Peace on the earth, good-will to men,
From heaven's all-gracious King;
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world:
Above its sad and lonely plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

O ye beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow!
Look now, for glad and golden hours
Come swiftly on the wing:
Oh, rest beside the weary road,
And hear the angels sing.

For lo, the days are hastening on,
By prophets seen of old,
When with the ever-circling years,
Shall come the time foretold,
When the new heaven and earth shall own
The Prince of Peace their King,
And the whole world send back the song
Which now the angels sing.

—*Edmund H. Sears.*

BRIGHTEST AND BEST

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid.
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on His cradle the dew-drops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker, and Monarch, and Saviour of all.

Say, shall we yield Him, in costly devotion,
Odors of Edom, and offerings divine,
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation;
Vainly with gifts would His favor secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid.
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

—*Reginald Heber.*

BETHLEHEM

From a picture owned by the Detroit Photograph Company,
and used by its kind permission

This picture shows the town, looking in from the Church of the Nativity



THE THREE KINGS.

There came three kings, ere break of day,
All on Epiphanie;
Their gifts they bare all rich and rare,
All, all, Lord Christ, for Thee:
Gold, frankincense, and myrrh are there,
Where is the King? O where? O where?

The star shone brightly overhead,
The air was calm and still,
O'er Bethlehem fields its rays were shed,
The dew lay on the hill:
We see no throne, no palace fair,
Where is the King? O where? O where?

An old man knelt at a manger low,
A Babe lay in the stall;
The starlight played on the infant brow,
Deep silence lay o'er all.
A maiden bent o'er the Babe in prayer:—
There is the King! O there! O there!

—*Christmas Hymn of the 16th Century.*

JOY TO THE WORLD

Joy to the world, the Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

Joy to the earth, the Saviour reigns:
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.

No more let sins and sorrows grow,
Nor thorns infest the ground:
He comes to make His blessings flow
Far as the curse is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

—Isaac Watts.

BETHLEHEM

The large building to the left is the Church of the Nativity

“See how far upon the Eastern road
The star-led wizards haste with odours sweet.
O run, present them with thy humble ode,
And lay it lowly at his blessed feet;
Have thou the honour first thy Lord to greet,
And join thy voices with the angel quire
From out his secret altar touched with hallow’d fire.”

— *John Milton*



How the Lord Jesus
Spent His Boyhood

PERSONS OF THE STORY.

The CHILD JESUS.

Joseph.

Mary.

King Herod.

Angels, wise men, shepherds, soldiers, teachers in the temple.

PLACES OF THE STORY.

Bethlehem of Judæa.

Jerusalem.

Egypt.

The village of Nazareth in Galilee.

THE CHURCH OF THE NATIVITY AT BETHLEHEM

Used by special permission of the Detroit Photograph Company

This marble star marks the place of Jesus' birth according to the
belief of many



I

THE NATIVITY

How the Lord Jesus Was Born in a Stable.

(In the days of the Roman Emperor Augustus, a census of all the people of the empire was taken. Every one went to his own city to be counted in the census. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary.)

And it came to pass while they were there that she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were much afraid.

And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,—

“Glory to God in the highest,
And on earth peace among men in whom he is well
pleased.”

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, “Let us now go even unto Bethlehem, and see what has come to pass, which the Lord hath made known unto us.”

And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made public the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

THE FLIGHT INTO EGYPT

By W. A. Bouguereau (1825-1905)

"Thou wayfaring Jesus, a pilgrim and stranger,
Exiled from heaven by love at thy birth,
Exiled again from thy rest in the manger,
A fugitive child 'mid the perils of earth.

"Cheer with thy fellowship all who are weary,
Wandering far from the land that they love;
Guide every heart that is homeless and dreary
Safe to thy home in thy presence above."

—*Van Dyke*



II

THE WISE MEN

How They Came from Afar to See the Lord Jesus.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who is born King of the Jews? for we saw his star in the east, and have come to worship him."

And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

And they said unto him, "In Bethlehem of Judæa: for thus it is written by the prophet,—

‘And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.’ ”

Then Herod secretly called the wise men, and inquired of them carefully what time the star appeared. And he sent them to Bethlehem, and said, "Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him."

And they, having heard the king, went their way; and

lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts; gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

THE REPOSE IN EGYPT

This picture shows the Holy Family resting on the long journey to Egypt. They are within the borders of the land of the Pharaohs, and are passing the night in the shadow of one of the great sphinxes



III

A JOURNEY TO THE LAND OF THE PHARAOHS

How the Lord Jesus Was Taken to Egypt, How He Was Brought Back, and How He Lived in Nazareth.

Now when the wise men had departed behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him."

And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying,—

"Out of Egypt did I call my son."

Then Herod, when he saw that he was mocked by the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,—

"A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not."

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life."

And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa instead of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into Galilee, and came and dwelt in a city called Nazareth.

And the child grew, and waxed strong, becoming full of wisdom: and the grace of God was upon him.

THE BOY JESUS ON HIS WAY TO JERUSALEM

By O. Mengelberg

“Oh! say not, dream not, heavenly notes
To childish ears are vain,
That the young mind at random floats
And cannot reach the strain.

“Was not our Lord a little child,
Taught by degrees to pray,
By father dear and mother mild
Instructed day by day?”

-- *John Keble*



IV

THE BOYHOOD OF JESUS

How the Lord Jesus Went to a Feast at Jerusalem for the First Time.

And his parents went every year to Jerusalem at the feast of the Passover. And when he was twelve years old, they went up after the custom of the feast; and when the feast was over, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him.

And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers.

And when they saw him, they were astonished: and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing."

And he said unto them, "How is it that ye sought me? knew ye not that I must be in my Father's house?"

And they understood not the saying which he spoke unto them. And he went down with them, and came to Naza-

reth: and he was subject unto them: and his mother kept all these things in her heart.

And Jesus advanced in wisdom and stature, and in favor with God and men.

The New Testament tells us very little about the boyhood of Jesus, but fortunately we know from other sources much of the life of children in Palestine in those days. Among the earliest memories of the boy Jesus must have been the tender voice of his mother, as she sang or repeated to him the beautiful songs which we call psalms, and told him those wonderful stories of the heroism and faith of his ancestors, of which we read in the Old Testament. When he was five or six years old, he began to go to school. There he sat on the floor with the other little children of the village, forming a semicircle about their master. He was taught at school to read and write, and to repeat from memory large portions of the Old Testament. He no doubt had a boy's gladness in freedom and play when school was out. It must have been very pleasant to sit in Joseph's shop, and watch the shavings curl from the plane, to see the wood fashioned into various shapes of usefulness. When he grew older he learned the carpenter's trade in this shop. Every Jewish boy had to learn a trade. The home life was very simple. The family was poor, and it was not always easy to make both ends meet. Jesus no doubt helped his mother about her work, especially in drawing water from the village well. Every Sabbath he went to the village church, or synagogue, as it was called, and listened attentively to the service. In the village he often caught glimpses of the outside world, for Nazareth was on one of the main caravan routes. Here he would see merchants from the far East, strange, bearded, swarthy men with trains of camels, laden with barrels of precious merchandise, rugs, and gums, and sweet-smelling sandal wood. Here he might see a company of Roman soldiers, marching under command of a centurion, short, stern men, helmeted, with shining armor, sword, and spear, in perfect discipline, showing the pride of the race which had conquered the world by force of arms. Here he saw, too, the poor and the suffering, the beggar, the out-

FINDING OF CHRIST IN THE TEMPLE

Holman Hunt (1821-1910)

From a photograph belonging to the Forbes Library, Northampton, Mass.,
and used by special permission



cast. He began to see, no doubt, as a boy, how much the world needed a saviour, and he began to form his resolution to be a hero, not a hero like the Roman soldier, but a hero of peace, one who should help and uplift humanity. So the days of his boyhood passed, in study, and work, and play, as he steadily grew toward manhood.

Every year three great feasts were kept by the Jews. The greatest of these was the Passover. People who could do so, left their homes, and journeyed to Jerusalem, the great sacred city of the Jews, to keep this feast; so that all the houses of the city were full of guests, all the villages near by were crowded with people, and the hills about were covered with the tents of those who could find no shelter in the houses. Women and little children were not required to take the hard journey, though they sometimes went. The journey had to be made on foot, or on the backs of horses or mules, the men carrying their food with them, and stopping at night where the dark found them. When they could arrange it, groups of friends and neighbors liked to go together, for company and safety. It was then often a happy journey, though it was never easy, and much as the boys looked forward to it, they often found that it was tiresome to tramp all day over the hills, and that they did not sleep as well at night on the open ground, with the cold stars looking down at them, as they did in their own beds at home. Yet the boys liked to go. Boys no doubt liked to "camp out" then, as they do now, and there was always a touch of adventure; the possibility of meeting robbers, or wild beasts. Besides, it was taking a part in man's work; for they were sometimes allowed to go when they were twelve years old. When they reached this age, they were to "keep the law," as their fathers did, and that made them feel like men. So it must have been a great day for Jesus, when he, now twelve years old, was allowed for the first time to start by his father's side, while his mother rode on an ass beside them, for the long walk of sixty miles in the soft spring air, over the hills to the city and the temple of which he had heard so much.

IMMORTAL LOVE

Immortal love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea.

Blow, winds of God, awake and blow
The mists of earth away!
Shine out, O Light Divine, and show
How wide and far we stray!

We may not climb the heavenly steeps
To bring the Lord Christ down:
In vain we search the lowest deeps,
For Him no depths can drown.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are burdened with His name.

O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

—*John Greenleaf Whittier.*

A CARPENTER SHOP

From a photograph taken by Prof. Lewis Bayles Paton of Hartford Theological Seminary,
and used by his kind permission

This is a most interesting picture of an Eastern carpenter's shop. Some of the young workmen look very keen and intelligent. So the boy Jesus must have looked in the little shop of Joseph at Nazareth.



JESUS, I MY CROSS HAVE TAKEN

Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou from hence my all shalt be:
Perish every fond ambition,
All I've sought and hoped and known;
Yet how rich is my condition,
God and heaven are still my own.

Let the world despise and leave me,
They have left my Saviour, too;
Human hearts and looks deceive me;
Thou art not, like man, untrue;
And while Thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may shun me,
Show Thy face, and all is bright.

Go, then, earthly fame and treasure;
Come, disaster, scorn, and pain!
In Thy service, pain is pleasure;
With Thy favor, loss is gain.
I have called Thee, Abba, Father;
I have stayed my heart on Thee:
Storms may howl, and clouds may gather,
All must work for good to me.

Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
O 'tis not in grief to harm me,
While Thy love is left to me;
O 'twere not in joy to charm me,
Were that joy unmixed with Thee.

—*Henry Francis Lyte.*

AM I A SOLDIER OF THE CROSS

Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word.

Thy saints, in all this glorious war,
Shall conquer, though they die;
They view the triumph from afar,
And seize it with their eye.

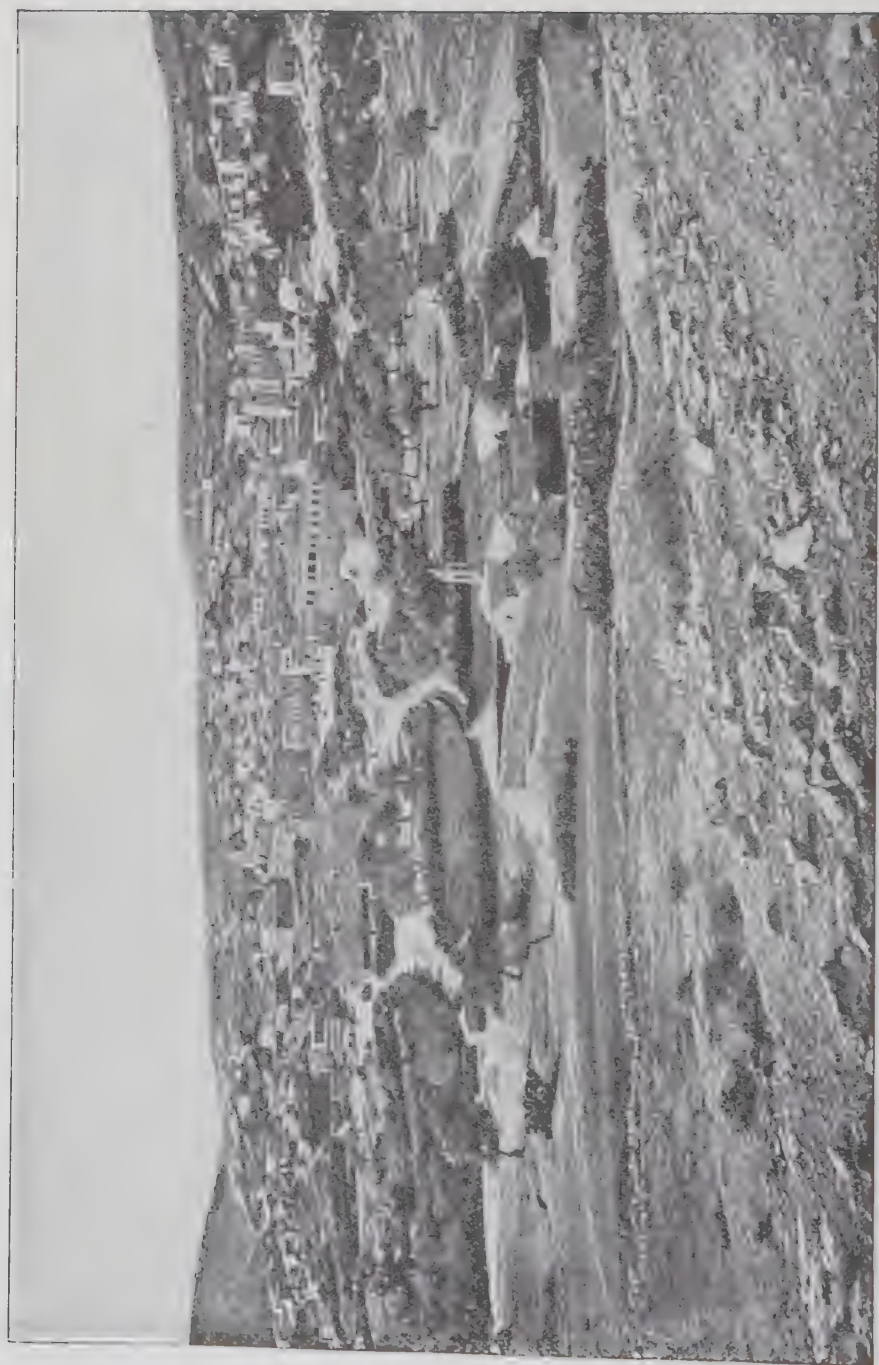
When that illustrious day shall rise,
And all Thine armies shine
In robes of victory through the skies,
The glory shall be Thine.

—Isaac Watts.

NAZARETH

The village of Nazareth itself lies in a basin, but from the hills all about it the most extended view can be obtained. The scenes of many of the most thrilling episodes in the history of Israel are in sight. In Jesus' time it was near the great caravan roads, and the center of a busy civilization.

"It was not as a rustic preaching to rustics that our Lord went about. He went forth in a part of the Roman empire full of Roman civilization, busy and populous."—*Walter Besant*



How the Lord Jesus Began to
Win the Love of Many People

PERSONS OF THE STORY.

The LORD JESUS.

John the Baptist.

The Disciples of Jesus.

Mary, the Mother of Jesus.

Nicodemus, a great teacher at Jerusalem.

A woman of Samaria.

A king's officer.

The Evil One.

*Pharisees, Sadducees, soldiers, a wedding party, moneychangers
priests, Samaritans.*

PLACES OF THE STORY.

The Jordan River. The Wilderness.

Cana in Galilee. Jerusalem. Samaria.

Galilee.

THE LOWER FORDS OF THE JORDAN

Photograph taken by Mrs. Frank L. Goodspeed of Springfield, Mass.,
and used by her kind permission

This fine picture shows the traditional place of the baptism of Jesus. The river has been at flood, as often happens in its impetuous torrent, and quantities of driftwood are shown along its banks



I

THE BAPTISM OF JESUS

*How John Preached to the People, and How the Lord Jesus
Was Baptized by Him in the River Jordan.*

In those days came John the Baptist, preaching in the wilderness of Judæa, saying, "Repent ye; for the kingdom of heaven is at hand. For this is he who was spoken of by Isaiah the prophet, saying,—

‘The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.’ ”

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him the people of Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized by him in the river Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, 'We have Abraham to our father': for I say unto you, that God is able of these stones to raise up children unto Abraham.

“And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he who cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.”

And the multitudes asked him, saying, “What then must we do?”

And he answered and said unto them, “He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.”

And there came also publicans to be baptized, and they said unto him, “Master, what must we do?”

And he said unto them, “Extort no more than that which is appointed you.”

And soldiers also asked him, saying, “And we, what must we do?”

And he said unto them, “Do violence to no man, neither take anything wrongfully; and be content with your wages.”

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized by him. But John would have hindered him, saying, “I have need to be baptized by thee, and comest thou to me?”

But Jesus answering said unto him, “Permit it now: for thus it becometh us to fulfill all righteousness.”

JESUS TAKING LEAVE OF HIS MOTHER

By Bernard Plockhorst

This picture shows Jesus taking leave of Mary before beginning his ministry



Then he permitted him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying,—

“ This is my beloved Son, in whom I am well pleased.”

II

THE TEMPTATION IN THE WILDERNESS

How the Lord Jesus Fought with a Great Foe.

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the devil. And he ate nothing in those days: and when they were completed, he hungered.

And the devil said unto him, "If thou art the Son of God, command this stone that it become bread."

And Jesus answered unto him, "It is written, 'Man shall not live by bread alone.'"

And he led him up, and showed him all the kingdoms of the world in a moment of time.

And the devil said unto him, "To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine."

And Jesus answered and said unto him, "It is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"

And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, "If thou art the

THE WILDERNESS OF THE TEMPTATION

This wild and desolate region accords very well with our ideas of the place of the temptation of Jesus. The great cliff in the picture faces a narrow ravine not far from Jericho



Son of God, cast thyself down from hence: for it is written,—

‘He shall give his angels charge concerning thee, to guard thee:

and,

‘On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.’ ”

And Jesus answering said unto him, “It is said, ‘Thou shalt not tempt the Lord thy God.’ ”

And he was in the wilderness forty days tempted of Satan; and he was with wild beasts; and the angels ministered unto him.

III

THE FIRST DISCIPLES

How the Lord Jesus Began to Win the Love of His Friends.

One day after Jesus had returned from the wilderness, where he had met the temptation, John the Baptist saw him approaching, and said, "Behold, the Lamb of God, who taketh away the sin of the world! This is he of whom I said, 'After me cometh a man which is become before me: for he was before me.' And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water."

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and said, "Behold, the Lamb of God!"

And the two disciples heard him speak, and they followed Jesus.

And Jesus turned, and beheld them following, and saith unto them, "What seek ye?"

And they said unto him, "Rabbi (that is, Master), where abidest thou?"

He saith unto them, "Come, and ye shall see."

They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first

JESUS AND THE FISHERMEN

By Zimmermann



his own brother Simon, and saith unto him, "We have found the Messiah" (that is, Christ).

He brought him unto Jesus. Jesus looked upon him, and said, "Thou art Simon the son of John: thou shalt be called Cephas" (that is, Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, "Follow me." Now Philip was from Bethsaida, of the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

And Nathanael said unto him, "Can any good thing come out of Nazareth?" Philip saith unto him, "Come and see."

Jesus saw Nathanael coming to him, and saith of him, "Behold, an Israelite indeed, in whom is no guile!"

Nathanael saith unto him, "Whence knowest thou me?"

Jesus answered and said unto him, "Before Philip called thee, when thou wast under the fig tree, I saw thee."

Nathanael answered him, "Rabbi, thou art the Son of God; thou art King of Israel."

Jesus answered and said unto him, "Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

IV

THE FIRST MIRACLE

How the Lord Jesus Went to a Wedding.

The third day after Jesus had started for Galilee with his new friends, there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, with his disciples, to the marriage.

And when the wine failed, the mother of Jesus said unto him, "They have no wine."

And Jesus said unto her, "Woman, what have I to do with thee? mine hour is not yet come."

His mother said unto the servants, "Whatsoever he saith unto you, do it."

Now there were six waterpots of stone set there after the Jews' custom of purifying, containing two or three firkins apiece.

Jesus said unto them, "Fill the waterpots with water."

And they filled them up to the brim. And he said unto them, "Draw out now, and bear unto the ruler of the feast."

And they bore it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast called the bridegroom, and said unto him, "Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now."

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

V

AT THE PASSOVER

How the Lord Jesus Went Again to Jerusalem, What He Did, and the Friends He Made There.

And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables; and to them that sold the doves he said, "Take these things hence; make not my Father's house a house of merchandise."

Now when he was in Jerusalem at the Passover, during the feast, many believed on his name, beholding his signs which he did.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, "Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him."

Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God."

Nicodemus said unto him, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?"

Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, 'Ye must be born anew.' The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Nicodemus answered and said unto him, "How can these things be?" Jesus replied to him, "Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life."

(This is the end of the story of the Lord Jesus and Nicodemus. What follows is added by the writer of the gospel.)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son

into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

VI

JESUS AT JACOB'S WELL

How the Lord Jesus Made Much of Two Days in Samaria.

Afterward Jesus left Judæa, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the plot of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat by the well.

It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, "Give me to drink."

For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, "How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman?" (For Jews have no dealings with Samaritans.)

Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink'; thou wouldest have asked of him, and he would have given thee living water."

The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep. Whence then hast thou that living water? Art thou greater than our father Jacob,

JESUS AND THE WOMAN OF SAMARIA

By Heinrich Hofmann

"Sweet was the hour, O Lord! to thee
At Sychor's lonely well,
When a poor outcast heard thee there
Thy great salvation tell.
There Jacob's erring daughter found
Those streams unknown before,
The water brooks of life, that make
The weary thirst no more."

Sir Edward Demey



which gave us the well, and drank thereof himself, and his sons, and his cattle?"

Jesus answered and said unto her, "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water, springing up unto eternal life."

The woman saith unto him, "Sir, give me this water, that I thirst not, neither come all the way hither to draw."

Jesus saith unto her, "Go, call thy husband, and come hither."

The woman answered and said unto him, "I have no husband."

Jesus saith unto her, "Thou saidst well, 'I have no husband': for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly."

The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Jesus saith unto her, "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a Spirit: and they that worship him must worship in spirit and truth."

The woman saith unto him, "I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things."

Jesus saith unto her, "I that speak unto thee am he."

And upon this came his disciples; and they marveled that he was speaking with a woman; yet no man said, "What seekest thou?" or, "Why speakest thou with her?"

So the woman left her waterpot, and went away into the city, and saith to the men, "Come, see a man, who told me all things that ever I did: can this be the Christ?"

They went out of the city, and were coming to him. In the mean while the disciples prayed him, saying, "Rabbi, eat." But he said unto them, "I have meat to eat that ye know not."

The disciples therefore said one to another, "Hath any man brought him aught to eat?"

Jesus saith unto them, "My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor."

And from that city many of the Samaritans believed on him because of the word of the woman, who testified,

“He told me all things that ever I did.” So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, “Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.”

VII

THE GOOD SAMARITAN

(At another time, Jesus, who had been so kindly treated by the Samaritans, told this story to show how every one ought to treat others kindly. This is how he happened to tell the story) :—

A teacher asked Jesus, to test him, what he should do to inherit eternal life. Jesus answered, "What does the law say?"

The teacher replied, "The law says, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' "

And he said unto him, "Thou hast answered right: this do, and thou shalt live."

But he, desiring to justify himself, said unto Jesus, "And who is my neighbor?"

Jesus made answer and said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with

"INN OF THE GOOD SAMARITAN"

From a photograph taken by Louis L. Tribus, Consulting Engineer and Commissioner of Public Works of the Borough of Richmond, City of New York, and used by his kind permission

This is the traditional site of the "Inn of the Good Samaritan," on the pilgrim road the "Ascent of Blood," which leads from Jericho to Jerusalem. When taken upwards, a more hot and heavy way it is impossible to conceive—between blistered limestones and rocks, and in front the bare hills piled high, without shadow or verdure. There is no water from Jericho till you reach the roots of the Mount of Olives. Curious red streaks appear from time to time on the stones, and perhaps account for the sanguinary names which attach to the road,—but the crimes committed here make these doubly deserved.



compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, 'Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.'

"Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?"

And he said, "He that showed mercy on him."

And Jesus said unto him, "Go, and do thou likewise."

VIII

JESUS AND THE KING'S OFFICER

How the Lord Jesus Went Back to Galilee, and How He Healed the Son of a King's Officer.

And after the two days in Samaria he went forth from thence into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain king's officer whose son was sick at Capernaum. When he heard that Jesus had come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, "Except ye see signs and wonders, ye will in no wise believe."

The king's officer saith unto him, "Sir, come down ere my child die."

Jesus saith unto him, "Go thy way; thy son liveth."

The man believed the word that Jesus spoke unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he

inquired of them the hour when he began to recover. They said therefore unto him, "Yesterday at the seventh hour the fever left him."

So the father knew that it was at that hour in which Jesus said unto him, "Thy son liveth": and himself believed, and his whole house.

IX

THE CHOOSING OF THE TWELVE DISCIPLES

How the Lord Jesus Gathered About Him the Men Who Were to Be His Closest Friends.

Passing along by the sea of Galilee, Jesus saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. And he said unto them, "Come ye after me, and I will make you fishers of men."

And straightway they left the nets, and followed him. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, "Follow me." And he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. And the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, "He eateth and drinketh with publicans and sinners."

And when Jesus heard it, he saith unto them, "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners."

And he went up into the mountain, and called unto him whom he himself would: and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons: and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Zealot, and Judas Iscariot, who also betrayed him.

The Glorious Company of the Apostles

Simon Peter.

Andrew.

James.

John.

Philip.

Bartholomew.

Thomas.

Matthew.

James "the less."

Thaddæus.

Simon the Zealot.

Judas Iscariot, the traitor.

Simon Peter. Brother of Andrew. Fisherman. Residence Bethsaida. One of the leaders of the apostles. Said to have founded the church at Rome and to have suffered martyrdom under Nero.

Andrew. Brother of Simon Peter. Fisherman. Residence Bethsaida. Tradition says he was crucified at Patræ by the pro-consul Ægeas.

James. Brother of John. Son of Zebedee. Fisherman. Home Bethsaida. Beheaded by Herod Agrippa only fourteen years after the crucifixion. The first of the "glorious company of the apostles" to join "the noble army of martyrs."

John. "The beloved Disciple." Fisherman. Brother of James. Son of Zebedee. Home Bethsaida. Reputed author of Gospel of St. John, the Epistles of John and the Apocalypse. Said to have lived to an extreme old age, dying a natural death at Ephesus.

Philip. Fellow townsman of Peter and Andrew, and probably, like them, a fisherman. Said by tradition to have been crucified head downwards in the reign of Domitian.

Bartholomew. Native of Cana of Galilee. Tradition says that he suffered martyrdom in India.

Thomas. "The Doubter." Occupation unknown. Residence unknown. Tradition says that he was sold as a slave to an Indian merchant; that he preached the gospel there with great effect and died a natural death at an advanced age.

Matthew. "The Publican." A customs officer near Capernaum. Author of the Gospel of Matthew. Nothing is known of his subsequent life or of his death.

James. The son of Alphæus. Called "the less." No details of his history are known.

Thaddæus. Occupation not known. Thought to have lived at Jerusalem. Tradition says he preached the gospel in Africa. Fate unknown.

Simon, the Zealot. No details are known of his life.

Judas Iscariot. The Traitor and Betrayer of Jesus. Iscariot means "the man of Karioth." He was the only Judæan among the apostles. He committed suicide by hanging after the crucifixion.

OH, WHERE IS HE THAT TROD THE SEA?

Oh, where is He that trod the sea?
Oh, where is He that spake?
And demons from their victims flee,
The dead their slumbers break;
The palsied rise in freedom strong,
The dumb men talk and sing,
And from blind eyes, benighted long,
Bright beams of morning spring.

Oh, where is He that trod the sea?
'T is only He can save;
To thousands hungering wearily,
A wondrous meal He gave:
Full soon, celestially fed,
Their mystic fare they take;
'T was springtide when He blest the bread,
'T was harvest when He brake.

Oh, where is He that trod the sea?
My soul, the Lord is here:
Let all thy fears be hushed in thee;
To leap, to look, to hear,
Be thine: thy needs He 'll satisfy:
Art thou diseased, or dumb?
Or dost thou in thy hunger cry?
"I come," saith Christ, "I come."

—*Thomas T. Lynch.*

JESUS, SAVIOUR, PILOT ME

Jesus, Saviour, pilot me,
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee:
Jesus, Saviour, pilot me.

As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey Thy will
When Thou say'st to them "Be still!"
Wondrous Sovereign of the sea.
Jesus, Saviour, pilot me.

When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest,
Then, while leaning on Thy breast,
May I hear Thee say to me,
"Fear not, I will pilot thee!"

—*E. Hopper.*

JESUS CALLS US

Jesus calls us: o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Softly, clearly—"Follow Me."

Jesus calls us, from the evil
In a world we cannot flee,
From each idol that would keep us,
Softly, clearly—"Follow Me."

Still in joy and still in sadness
We discern our own decree;
Still He calls, in cares and pleasures,
Softly, clearly—"Follow Me."

Thou dost call us! may we ever
To Thy call attentive be;
Give our hearts to Thine obedience,
Rise, leave all, and follow Thee.

—*Mrs. Cecil Frances Alexander.*

HAIL TO THE LORD'S ANOINTED

Hail to the Lord's Anointed,
Great David's greater Son;
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

He comes with succor speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in His sight.

For Him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.
The tide of time shall never
His covenant remove;
His name shall stand forever;
That name to us is Love!

—*James Montgomery.*

How the Lord Jesus went about doing good,
teaching and healing, and how He grew
in favor with the people

PERSONS OF THE STORY.

The LORD JESUS.

A Roman Captain and his servant.

The Disciples of Jesus.

Peter's mother-in-law.

A widow of Nain and her son.

Jairus, his wife and little daughter.

John the Baptist.

Herod.

Herodias and her daughter.

A little lad with loaves and fishes.

Multitudes of people, lepers, palsied, and those having all manner of diseases.

PLACES OF THE STORY.

The "Mount of Beatitudes."

Capernaum.

The region of Galilee.

The lake of Gennesaret.

Gadara.

The city of Nain.

The Jordan.

The prison in the "Black Fortress" of Machaerus.

The banquet hall of Herod.

THE SERMON ON THE MOUNT

How the Lord Jesus Taught the People the Way of Right Living.

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,—

THE BEATITUDES.

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.

“Blessed are they that mourn: for they shall be comforted.

“Blessed are the meek: for they shall inherit the earth.

“Blessed are they that hunger and thirst after righteousness: for they shall be filled.

“Blessed are the merciful: for they shall obtain mercy.

“Blessed are the pure in heart: for they shall see God.

“Blessed are the peacemakers: for they shall be called sons of God.

“Blessed are they that have been persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of

evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven; for so persecuted they the prophets which were before you."

"Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

THE NEW WAY OF RIGHT LIVING.

Be Right in the Heart, and Not in Outward Appearance Only.

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

LOOKING NORTHEAST FROM THE MOUNT OF BEATITUDES TO
CAPERNAUM AND THE SEA OF GALILEE

Copyright by Underwood & Underwood
and used by special permission

“Kurn Hattin,” the “Horns of Hattin,” a double-peaked hill four miles back from the sea and about eight miles southwest from Capernaum, is the traditional location of the mountain from which Jesus delivered the Sermon on the Mount



It is a Sin to Get Angry.

“Ye have heard that it was said to them of old time, ‘Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment’: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, ‘Worthless fellow,’ shall be in danger of the council; and whosoever shall say, ‘Thou fool,’ shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing.”

It is a Sin to Swear.

“Again, ye have heard that it was said to them of old time, ‘Thou shalt not perjure thyself, but shalt perform unto the Lord thine oaths’: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, ‘Yea, yea; Nay, nay’: and whatsoever is more than these is of the evil one.”

It is a Sin to Be Revengeful.

"Ye have heard that it was said, 'An eye for an eye, and a tooth for a tooth': but I say unto you, Resist not evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

It is a Sin to Think Evil of Others.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, 'Let me cast out the mote out of thine eye': and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The Right Way is to Love Your Enemies.

"Ye have heard that it was said, 'Thou shalt love thy neighbor, and hate thine enemy': but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them

that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect."

The Right Way to Do Good Deeds.

"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

"When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee."

The Right Way to Pray.

"And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard

for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:”—

THE LORD'S PRAYER.

“Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done
In earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom, and the power, and the
glory, for ever. Amen.”

“For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a

JESUS PREACHING THE SERMON ON THE MOUNT



serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"

THE GOLDEN RULE.

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."

The Right Way to Be Rich.

"Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also."

Trust God, and He Will Take Care of You.

"The lamp of the body is the eye: if therefore thine eye be right, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!"

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

"Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for

your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

“Be not therefore anxious, saying, ‘What shall we eat?’ or, ‘What shall we drink?’ or, ‘Wherewithal shall we be clothed?’ For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.”

God Wants Deeds, Not Words.

“Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and strait the way, that leadeth unto life, and few be they that find it.

“For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

“Not every one that saith unto me, ‘Lord, Lord,’ shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

“Many will say unto me in that day, ‘Lord, Lord,
Did we not prophesy in thy name,
And by thy name cast out demons,
And by thy name do many mighty works?’
And then I will profess unto them, ‘I never knew you:
Depart from me, ye that work iniquity.’

“Every one therefore who heareth these words of mine,
And doeth them,
Shall be likened unto a wise man,
Which built his house upon the rock:
And the rain descended, and the floods came,
And the winds blew, and beat upon that house;
And it fell not, for it was founded upon the rock.

“And every one who heareth these words of mine,
And doeth them not,

Shall be likened unto a foolish man,
Which built his house upon the sand:
And the rain descended, and the floods came,
And the wind blew, and smote upon that house;
And it fell, and great was the fall thereof."

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

RUINS OF THE SYNAGOGUE AT CAPERNAUM

From a photograph of the Palestine Exploration Fund,
and used by special permission



II

THE ROMAN SOLDIER'S FAITH

How the Lord Jesus Healed the Captain's Servant.

And when he was come down from the mountain, great multitudes followed him, and he entered into Capernaum.

And a certain Roman captain's servant, who was dear to him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.

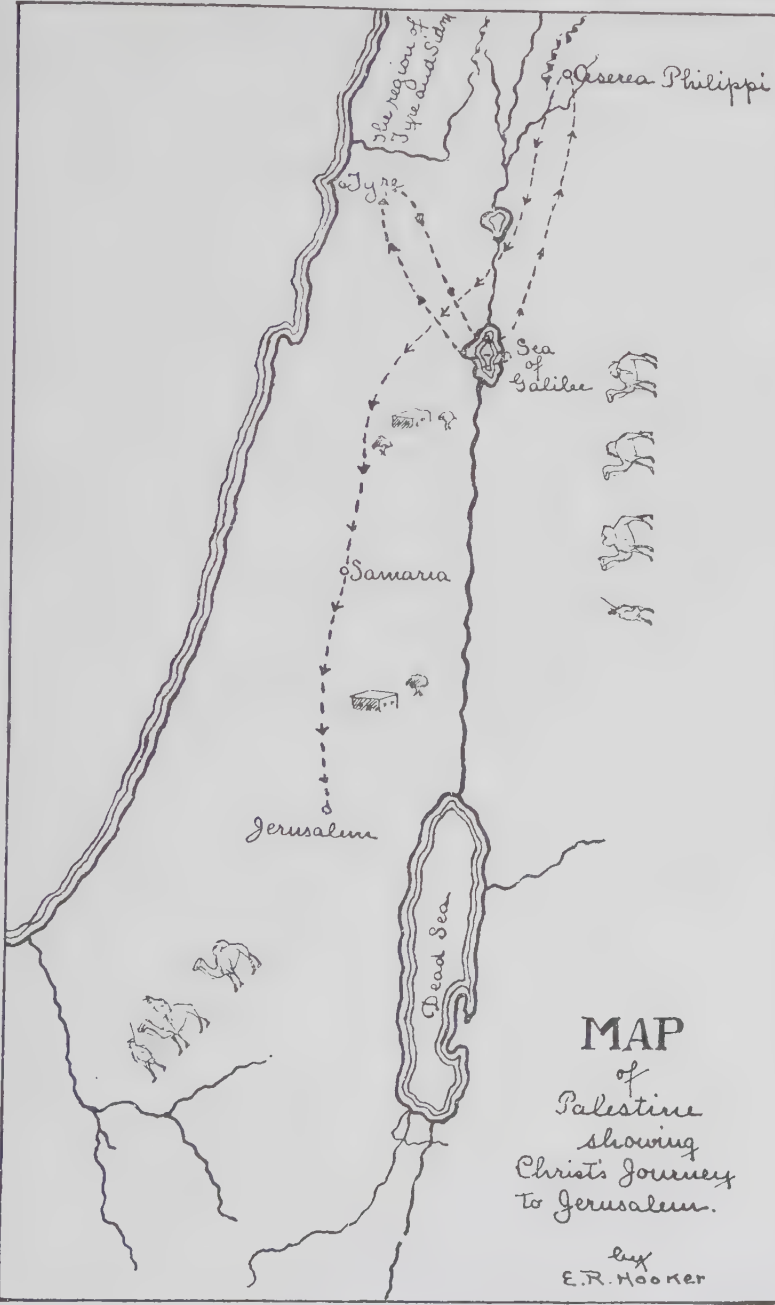
And they, when they came to Jesus, besought him earnestly, saying, "He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue."

And Jesus went with them. And when he was now not far from the house, the Roman captain sent friends to him, saying unto him, "Lord, trouble not thyself: for I am not worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it."

And when Jesus heard these things, he marveled at

him, and turned and said unto the multitude that followed him, "I say unto you, I have not found so great faith, no, not in Israel."

And they that were sent, returning to the house, found the servant whole.



MAP
of
Palestine
showing
Christ's Journey
to Jerusalem.

by
E.R. Hooper

III

DAYS OF SERVICE

How the Lord Jesus Healed Many People.

A Sabbath Day at Capernaum.

On the Sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, "What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."

And Jesus rebuked him, saying, "Hold thy peace, and come out of him."

And the unclean spirit, tearing him and crying with a loud voice, came out of him.

And they were all amazed, insomuch that they questioned among themselves, saying, "What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him."

And the news went out straightway everywhere into all the region of Galilee round about.

And when they were come out of the synagogue, they came into the house of Simon and Andrew, with James

and John. Now Simon's wife's mother lay sick of a fever; and they told him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

And at even, when the sun set, they brought unto him all that were sick, and them that were possessed with demons. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after him; and they found him, and said unto him, "All are seeking thee."

And he saith unto them, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth."

And he went into their synagogues throughout all Galilee, preaching and casting out demons.

Healing a Leper.

And there came to him a leper, beseeching him, and kneeling down to him, and saying unto him, "If thou wilt, thou canst make me clean."

And being moved with compassion, he stretched forth his hand, and touched him, and said unto him, "I will; be thou made clean."

And straightway the leprosy departed from him, and

he was made clean. And he strictly charged him, and sent him out, and saith unto him, "See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them."

But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

The Man Let Down Through the Roof.

And when he entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spoke the word unto them. And they came, bringing unto him a man sick of the palsy, borne by four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken through it, they let down the bed whereon the sick of the palsy lay.

And Jesus seeing their faith said unto the sick of the palsy, "Son, thy sins are forgiven."

But there were certain of the scribes sitting there, and reasoning in their hearts, "Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?"

And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, said unto them, "Why reason ye these things in your hearts? Which is easier.

to say to the sick of the palsy, 'Thy sins are forgiven'; or to say, 'Arise, and take up thy bed, and walk'? But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house."

And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, "We never saw it in this fashion."

The Two Blind Men.

And as Jesus passed by from thence, two blind men followed him, crying out, and saying, "Have mercy on us, thou son of David."

And when he was come into the house, the blind men came to him: and Jesus said unto them, "Believe ye that I am able to do this?"

They say unto him, "Yea, Lord."

Then touched he their eyes, saying, "According to your faith be it done unto you." And their eyes were opened.

And Jesus strictly charged them, saying, "See that no man know it."

But they went forth, and spread abroad his fame in all that land.

The Throngs About the Master.

And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hear-

ing what great things he did, came unto him. And he spoke to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, "Thou art the Son of God." And he charged them much that they should not make him known.

IV

THE MIRACLE AT NAIN

How the Lord Jesus Raised a Widow's Son from the Dead.

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and many people of the city were with her.

And when the Lord saw her, he had compassion on her, and said unto her, "Weep not."

And he came nigh and touched the bier: and the bearers stood still. And he said, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And he gave him to his mother.

And fear took hold on all: and they glorified God, saying, "A great prophet is arisen among us": and, "God hath visited his people." And this report went forth concerning him in the whole of Judæa, and all the region round about.

JESUS PREACHING BY THE SEASIDE



V

THE GREAT TEACHER

How the Lord Jesus Told the People Stories by the Sea.

And again he began to teach by the sea side. And there was gathered unto him a very great multitude, so that he entered into a boat, which was on the sea, and sat in it; and all the multitude were by the sea on the land. And he taught them many things in stories, and told them in his teaching,—

The Story of the Sower.

“Behold, the sower went forth to sow: and, as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other seed fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other seed fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other seed fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.”

And he said, “Who hath ears to hear, let him hear.” (Afterward he explained the parable to them thus):—

“The sower soweth the word. And these are they by

the wayside, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. And others are they that are sown among the thorns; these are they that have heard the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it; and bear fruit, thirtyfold, and sixtyfold, and a hundredfold."

The Story of the Growing Grain.

And he said, "The kingdom of God is as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come."

The Story of the Mustard Seed.

And he said, "How shall we liken the kingdom of God? or in what story shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth,

though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof."

VI

THE TEMPEST

*How the Lord Jesus Stilled the Storm, and Did Miracles
by the Sea.*

And on that day, when even was come, he saith unto them, "Let us go over unto the other side."

And leaving the multitude, they took him with them in the boat. And other boats were with him. And there arose a great storm of wind, and the waves beat into the boat, that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, "Master, carest thou not that we perish?"

And he awoke, and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm.

And he said unto them, "Why are ye fearful? have ye not yet faith?"

And they feared exceedingly, and said one to another, "Who then is this, that even the wind and the sea obey him?"

And they came to the other side of the sea, into the country of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs: and no man could bind him, no, not with a chain;

HOUSETOPS AT TIBERIAS, LOOKING OVER
SEA OF GALILEE



because he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces : and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

And when he saw Jesus from afar, he ran and bowed down to him ; and crying out with a loud voice, he saith, "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not."

For he said unto him, "Come forth, thou unclean spirit, out of the man."

And he asked him, "What is thy name?"

And he saith unto him, "My name is Legion; for we are many."

And he besought him much that he would not send them away out of the country. Now there was there on the mountain side a great herd of swine feeding. And they besought him, saying, "Send us into the swine, that we may enter into them."

And he gave them leave. And the unclean spirits came out, and entered into the swine : and the herd rushed down the steep into the sea, in number about two thousand; and they were drowned in the sea.

And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And they came to Jesus, and beheld him who was possessed by demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid. And they that saw it declared unto them what

had happened to him that was possessed with demons, and concerning the swine. And they began to beseech him to depart from their borders. And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him. And he suffered him not, but saith unto him, "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee."

And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marveled.

And a woman who had been an invalid for twelve years, and had suffered many things of many physicians, and had spent all that she had, and was no better, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment.

For she said, "If I touch but his garments, I shall be made whole." And straightway she felt in her body that she was healed of her disease.

And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned about in the crowd, and said, "Who touched my garments?"

And his disciples said unto him, "Thou seest the multitude thronging thee, and sayest thou, 'Who touched me?' "

And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

And he said unto her, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy disease."

VII

THE LITTLE GIRL WHO DIED

How the Lord Jesus Brought to Life Jairus' Little Daughter.

And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea.

And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, "My little daughter is at the point of death: I pray thee, come and lay thy hand on her, that she may be made whole, and live."

And he went with him; and a great multitude followed him, and they thronged him.

While he was on the way, they come from the ruler of the synagogue's house, saying, "Thy daughter is dead: why troublest thou the Master any further?"

But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, "Fear not, only believe."

And he allowed no man to follow with him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly.

And when he was entered in, he saith unto them, "Why make ye a tumult, and weep? the child is not dead, but sleepeth."

And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he said unto her, "Talitha cumi"; that is, "Little girl, I say unto thee, Arise."

And straightway the little girl rose up, and walked; for she was twelve years old. And they were greatly amazed. And he charged them much that no man should know this: and he commanded that something should be given her to eat.

VIII

LEARNING TO SERVE

How the Lord Jesus Sent His Disciples Out to Tell of Him.

And he called to him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals: and, said he, "Put not on two coats."

And he said unto them, "Wheresoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them."

And they went out, and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed them.

IX

THE FEEDING OF THE MULTITUDE

*How the Lord Jesus Invited the Multitude to a Supper,
and How, Having Won Great Fame, the People
Would Have Made Him King, but He Refused.*

And the apostles gathered about Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

And he saith unto them, "Come ye apart into a desert place, and rest awhile."

For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place. And the people saw them going, and many knew them, and they ran there together on foot from all the cities, and arrived before them.

And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, "The place is desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves something to eat."

But he answered and said unto them, "Give ye them to eat."

FISHING BOAT ON THE SEA OF GALILEE

“He who shall search for cities famed of yore,
Few wrecks will find on lone Tiberias’ shore:
Where stood tower-crowned Chorazin, men forget;
A palm tree marks thy site, Gennesaret.
Tiberias, Herod’s pride, still flaunteth fair,
But not the cross, the crescent triumphs there.”

—*Nicolas Michell*



And they say unto him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?"

And he saith unto them, "How many loaves have ye? go and see."

One of his disciples, Andrew, Simon Peter's brother, said unto him, "There is a ~~man~~ ^{boy} here, who has five barley loaves, and two fishes: but what are these among so many?"

And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and broke the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they all ate, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And those who ate the loaves were five thousand men.

And straightway he told his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sent the multitude away. But when the people saw the sign which he did, they said, "This is of a truth the prophet that cometh into the world."

Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew into the mountain himself alone.

And when even was come, the boat in which his disciples had embarked was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was against them, about the fourth watch of the night

he came unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out: for they all saw him, and were troubled.

But he straightway spoke with them, and said unto them, "Be of good cheer: it is I; be not afraid."

And he went into the boat with them; and the wind ceased: and they were sore amazed.

X

JESUS AND JOHN THE BAPTIST

*How the Heroic Friend of Jesus Was Basely Murdered,
and How the Two Men Had Loved Each Other.*

(Before Jesus began his preaching, a man named John had begun to tell the people that God would soon send them a great prophet. He himself seemed to the people to be like one of the old prophets. His dress and his way of living were simple, and he spoke as though God were speaking through him. How he preached, and how he baptized Jesus, telling his disciples that this was the man of whose coming he had been speaking, has all been told in a previous chapter. After the baptism John watched the career of Jesus with great interest. Before long John was seized and cast into prison. He became despondent, and began to doubt if Jesus was indeed the one of whom he was sent to tell. He sent messengers to Jesus, and Jesus sent back a comforting and reassuring message to the prisoner. Jesus loved John and spoke in the highest terms of his work and character. This chapter tells of the relations between the two men after Jesus' baptism, and how John met at last a shameful death.)

John Acknowledges the Leadership of Jesus.

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Aenon near Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, "Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him."

John answered and said, "A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, 'I am not the Christ, but, that I am sent before him.' He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease."

Imprisoned, John Begins to Lose Faith.

For a time he continued to preach good tidings unto the people; but Herod, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

And the disciples of John told him in prison of the works of Jesus. And John calling unto him two of his disciples sent them to the Lord, saying, "Art thou he that cometh, or look we for another?"

And when the men were come unto him, they said, "John the Baptist hath sent us unto thee, saying, 'Art thou he that cometh, or look we for another?'"

In that hour, he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed

CHRIST AND JOHN THE BAPTIST

By Guido Reni (1575-1642)



sight. And he answered and said unto them, "Go, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find no occasion of stumbling in me."

Jesus Speaks of the Greatness of John.

And when the messengers of John were departed, he began to say unto the multitudes concerning John, "What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, those who are gorgeously appareled, and live luxuriously, are in kings' houses. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written,—

‘Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.’

"I say unto you, Among those who are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he."

"Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children who sit in the marketplace, and call one to another; who say, 'We piped unto you, and ye did not dance; we wailed, and ye did not weep.' For John the Baptist is come eating no bread nor drinking wine; and ye say, 'He hath a demon.' The Son of man is come eating and drink-

ing; and ye say, 'Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners!' And wisdom is justified of all her children."

The Cruel Murder of John.

When a convenient day was come, Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and those who sat at meat with him; and the king said unto the maiden, "Ask of me whatsoever thou wilt, and I will give it thee."

And he swore unto her, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom."

And she went out, and said unto her mother, "What shall I ask?"

And she said, "The head of John the Baptist."

And she came in straightway with haste unto the king, and asked, saying, "I wish that thou forthwith give me in a platter the head of John the Baptist."

And the king was exceeding sorry; but for the sake of his promises, and of those who sat and feasted with him, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring the head of John: and he went and beheaded him in the prison, and brought his head in a platter, and gave it to the maiden; and the maiden gave it to her mother. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

O LOVE DIVINE

O Love Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On Thee we cast each earth-born care:
We smile at pain while Thou art near.

Though long the weary way we tread,
And sorrow crown each lingering year;
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear;
The murmuring wind, the quivering leaf,
Shall softly tell us, Thou art near!

On Thee we fling our burdening woe,
O Love Divine, for ever dear;
Content to suffer, while we know,
Living and dying, Thou art near!

—*Oliver Wendell Holmes.*

O MASTER, LET ME WALK WITH THEE

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience! still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live!

—*Washington Gladden.*

(Used by the kind permission of the author.)

THE ELIXIR

Teach me, my God and King,
In all things Thee to see,
And what I do in anything
To do it as for Thee.

Not rudely, as a beast,
To runne into an action,
But still to make Thee prepossest
And give it His perfection.

A man that looks on glasse,
On it may stay his eye,
Or if he pleaseth, through it passe,
And then the leav'n espie.

All may of Thee partake,
Nothing can be so mean
Which, with his tincture (for Thy sake,
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine;
Who sweeps a room, as for Thy laws,
Makes that and th' action fine.

This is the famous stone
That turneth all to gold,
For that which God doth touch and own
Cannot for lesse be told.

—George Herbert.

I HEARD THE VOICE OF JESUS SAY

I heard the voice of Jesus say,
"Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting place,
And He has made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto me, thy morn shall rise,
And all thy day be bright."
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk
Till traveling days are done.

—*Horatius Bonar.*

Now, while He was still teaching and healing, many
began to turn against Him, and He, seeing
that He must suffer to save the
people, took up the
journey to the
cross.

PERSONS OF THE STORY.

The LORD JESUS.

The Disciples.

A man born blind.

A woman who was a sinner.

A Syro-Phoenician woman and her daughter.

Lazarus.

Mary.

Martha.

Zaccheus.

Bartimeus.

*Scribes, Pharisees, lawyers, afflicted people, little children,
priests, officers.*

PLACES OF THE STORY.

The Sea of Galilee.

A rich man's feast.

The country to the north of Galilee.

Caesarea Philippi.

The "Mount of Transfiguration.

Bethany.

I

THE BEGINNING OF THE END

*How the Lord Jesus Tried to Turn the Minds of the People
to Things Higher Than Crowns and Kingdoms,
and How They Could Not Understand.*

When the Lord Jesus disappeared from the multitude, after he had fed them by the sea, they sought for him, and not finding him, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, "Rabbi, when camest thou hither?"

Jesus answered them and said, "Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you."

They said therefore unto him, "What must we do, that we may work the works of God?"

Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent."

They said therefore unto him, "What then doest thou

for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread out of heaven to eat.' "

Jesus therefore said unto them, "Verily, verily, I say unto you, It was not Moses who gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is he who cometh down out of heaven, and giveth life unto the world."

They said therefore unto him, "Lord, evermore give us this bread."

Jesus said unto them, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him who sent me. And this is the will of him who sent me, that of all those whom he hath given me I should lose none, but should raise them up at the last day. For this is the will of my Father, that every one who beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day."

The Jews therefore murmured concerning him, because he said, "I am the bread which came down out of heaven."

And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, 'I am come down out of heaven'?"

THE LORD JESUS
By Heinrich Hofmann (1824-



Jesus answered and said unto them, "Murmur not among yourselves. No man can come to me, except the Father who sent me draw him: and I will raise him up in the last day. It is written in the prophets, 'And they shall all be taught of God.' Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea, and the bread which I will give is my flesh, for the life of the world."

Many therefore of his disciples, when they heard this, said, "This is a hard saying; who can hear it?"

But Jesus knowing in himself that his disciples murmured at this, said unto them, "Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you who believe not."

For Jesus knew from the beginning who they were that believed not, and who it was who should betray him.

And he said, "For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father."

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, "Would ye also go away?" Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God."

II

THE ENEMIES OF JESUS

*How the Leaders of the People Had Already Begun to Turn
Against the Lord Jesus and to Dispute His Teaching.*

Conflict About the Sabbath.

There was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of those who were sick, blind, lame, withered. And a certain man was there, who had been thirty-eight years in his infirmity. When Jesus saw him lying, and knew that he had been ill a long time, he saith unto him, "Wouldest thou be made whole?" The sick man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

Jesus saith unto him, "Arise, take up thy bed, and walk." And straightway the man was made whole, and took up his bed and walked.

Now it was the Sabbath on that day. So the Jews said unto him who was cured, "It is the Sabbath, and it is not lawful for thee to take up thy bed."

But he answered them, "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'"

They asked him, "Who is the man that said unto thee, 'Take up thy bed, and walk'?"

But he that was healed knew not who it was: for Jesus had gone away, a multitude being in the place.

Afterward Jesus findeth him in the temple, and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing befall thee."

The man went away, and told the Jews that it was Jesus who had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the Sabbath. But Jesus answered them, "My Father worketh even until now, and I work."

For this cause therefore the Jews sought the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God.

At another time he was going on the Sabbath day through the cornfields; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, "Behold, why do they on the Sabbath day that which is not lawful?"

And he said unto them, "Did ye never read what David did, when he had need, and was hungry, he, and those who were with him? How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to those who were with him?"

And he said unto them, "The Sabbath was made for man, and not man for the Sabbath: so that the Son of man is lord even of the Sabbath."

And he entered again into the synagogue; and there was a man there who had his hand withered. And they watched him, whether he would heal him on the Sabbath day; that they might accuse him. And he saith unto the man who had his hand withered, "Stand forth."

And he saith unto them, "Is it lawful on the Sabbath day to do good, or to do harm? to save a life, or to kill?"

But they held their peace. And when he had looked round about on them with anger, being grieved at their hard-heartedness, he said to the man, "Stretch forth thy hand." And he stretched it forth: and his hand was restored.

And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

Conflict About the Treatment of Sinful People.

And one of the Pharisees asked him to eat with him. And he entered into the Pharisee's house, and sat down to eat.

And behold, a woman who was in the city, a sinner, when she knew that he was eating in the Pharisee's house, brought an alabaster cruse of ointment, and standing behind at his feet, weeping, began to wet his feet with her tears, and wipe them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee who had invited him saw it, he spoke within himself, saying, "This man, if he were a prophet, would have perceived who and what manner of woman this is who toucheth him, that she is a sinner."

And Jesus answering said unto him, "Simon, I have something to say unto thee."

And he saith, "Master, say on."

Jesus said, "A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had nothing with which to pay, he forgave them both. Which of them therefore will love him most?"

Simon answered and said, "He, I suppose, to whom he forgave the most."

And he said unto him, "Thou hast rightly judged."

And turning to the woman, he said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wet my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

And he said unto her, "Thy sins are forgiven."

And they that were at the feast with him began to say within themselves, "Who is this who even forgiveth sins?"

And he said unto the woman, "Thy faith hath saved thee; go in peace."

Conflict About the Wonderful Deeds of Jesus.

There was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that

the dumb man spoke and saw. And all the multitude were amazed, and said, "Is this the son of David?" But when the Pharisees heard it, they said, "This man doth not cast out demons but by Beelzebub the prince of the demons."

And knowing their thoughts he said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you."

III

A LONG JOURNEY

How the Lord Jesus Traveled to the North to be Alone with His Disciples, and How the People Still Thronged Him.

And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

And he entered into a house, and would have no one know it: but he could not be hid. Soon a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter.

And he said unto her, "Let the children first be filled: for it is not fitting to take the children's bread and cast it to the dogs."

But she answered and saith unto him, "Yea, Lord: even the little dogs under the table eat of the children's crumbs."

And he said unto her, "For this saying go thy way: the demon is gone out of thy daughter."

And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

And again he went out from the borders of Tyre, and came through Sidon to the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one

RUINS OF THE CASTLE AT CAESAREA-PHILIPPI

A magnificent fortress at the head of the Jordan

From a photograph of the Palestine Exploration Fund,
and used by special permission



that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, "Ephphatha," that is, "Be opened." And his ears were opened, and the bond of his tongue was loosed, and he spoke plainly.

And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, "He hath done all things well: he maketh even the deaf to hear, and the dumb to speak."

In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far."

And his disciples answered him, "Whence shall one be able to fill these men with bread here in a desert place?"

And he asked them, "How many loaves have ye?"

And they said, "Seven."

And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he broke the bread, and gave to his disciples, to set before them; and they set them before the multitude.

And they had a few small fishes: and having blessed

them, he commanded to set these also before them. And they ate, and were filled: and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him. And he sighed deeply in his spirit, and saith, "Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation." And he left them, and again entering into the boat departed to the other side.

And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."

And they reasoned one with another, saying, "It is because we have no bread." And Jesus perceiving it saith unto them, "Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I broke the five loaves among the five thousand, how many baskets full of broken pieces took ye up?"

They say unto him, "Twelve."

"And when the seven among the four thousand, how many baskets full of broken pieces took ye up?"

And they say unto him, "Seven."

And he said unto them, "Do ye not yet understand?"

Then understood they that he bade them not to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, "Seest thou aught?"

And he looked up, and said, "I see men; but I behold them as trees, walking."

Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, "Do not even enter into the village."

IV

THE SHADOW OF THE CROSS

How the Lord Jesus Spoke Sad News to His Disciples.

And Jesus went forth with his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, "Who do men say that I am?"

And they told him, saying, "John the Baptist: and others, Elijah; but others, One of the prophets."

And he asked them, "But who say ye that I am?"

Peter answereth and saith unto him, "Thou art the Christ."

And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spoke the saying openly. And Peter took him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, "Get thee behind me, Satan: for thou mindest not the things of God, but the things of men."

And he called unto him the multitude with his disciples, and said unto them, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and who-

soever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and lose his life? For what should a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels." And he said unto them, "Verily I say unto you, There are some here of them that stand by, who shall in no wise taste death, till they see the kingdom of God come with power."

And they went forth from thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, "The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again."

But they understood not the saying, and were afraid to ask him.

Sometime later Jesus again tried to make them understand. Then they were going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, saying, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again."

V

THE TRANSFIGURATION

How the Disciples Caught a Vision of the Lord Jesus' Glory and How They Were Afterward Taught a Lesson in Faith and Service.

Soon after he spoke of what he must suffer Jesus took with him Peter, and James, and John, and brought them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became shining, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus.

And Peter saith to Jesus, "Rabbi, it is good for us to be here: and let us make three lodging places; one for thee, and one for Moses, and one for Elijah." For he knew not what to answer; for they became greatly afraid.

And there came a cloud overshadowing them: and there came a voice out of the cloud, "This is my beloved Son: hear ye him." And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, until the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead might mean.

And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, "What question ye with them?" And one of the multitude answered him, "Master, I brought unto thee my son, who hath a dumb spirit; and where-soever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth and pineth away: and I spoke to thy disciples that they should cast it out; and they were not able."

And he answereth them and saith, "O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me."

And they brought him unto him: and when he saw him, at once the spirit tore him grievously; and he fell on the ground and wallowed, foaming. And he asked his father, "How long is it since this hath come unto him?"

And he said, "From a child. And oft-times it hath cast him both into the fire and into the water, to destroy him: but if thou canst do anything, have compassion on us, and help us."

And Jesus said unto him, "If thou canst! All things are possible to him that believeth."

Straightway the father of the child cried out, and said, "I believe; help thou mine unbelief."

And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, "Thou dumb and deaf spirit, I command thee, come out

of him, and enter no more into him." And having cried out, and torn him much, the demon came out: and the child became as one dead; insomuch that most said, "He is dead." But Jesus took him by the hand, and raised him up; and he arose.

And when he was come into the house, his disciples asked him privately, saying, "How is it that we could not cast it out?"

And he said unto them, "This kind can come out by nothing, save by prayer."

“LO! I STAND AT THE DOOR AND KNOCK”

By Carl Schönherr



VI

TEACHING THE DISCIPLES

How the Lord Jesus Spoke of Humility and of Forgiveness.

And there come near unto him James and John, the sons of Zebedee, saying unto him, "Master, we would that thou shouldest do for us whatsoever we shall ask of thee."

And he said unto them, "What would ye that I should do for you?" And they said unto him, "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory."

But Jesus said unto them, "Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?"

And they said unto him, "We are able."

And Jesus said unto them, "The cup that I drink ye shall drink; and with the baptism with which I am baptized shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give: but it is for those for whom it hath been prepared."

And when the ten heard it, they began to be moved with indignation concerning James and John.

And Jesus called them to him, and saith unto them, "Ye know that they who rule over the Gentiles lord it over them; and their great ones exercise authority over them.

But it is not so among you: but whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The Story of the Ungrateful Servant.

At another time came Peter, and said to him, "Lord, how often shall my brother sin against me, and I forgive him? until seven times?"

Jesus saith unto him, "I say not unto thee, Until seven times; but, Until seventy times seven.

"Therefore is the kingdom of heaven likened unto a certain king, who would make an accounting with his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But because he had nothing with which to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down before him, saying, 'Lord, have patience with me, and I will pay thee all.' And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, who owed him a hundred pence: and he laid hold of him, and took him by the throat, saying, 'Pay what thou owest.'

"So his fellow-servant fell down and besought him, saying, 'Have patience with me, and I will pay thee.' And he would not: but went and cast him into prison, till he

should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, "Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?" And his lord was wroth, and delivered him to the torturers, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

VII

JESUS AND LITTLE CHILDREN

How the Lord Jesus Spoke of Little Children, and How He Gave Them His Blessing.

The disciples came unto Jesus, saying, "Who then is greatest in the kingdom of heaven?"

And he called to him a little child, and set him in the midst of them, and said, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones who believe on me to stumble, it would be better for him if a great mill-stone should be hanged about his neck, and he were sunk in the depth of the sea.

"See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth

over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish."

And they brought unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them,—

"Suffer the little children to come unto me; forbid them not: for of such is the kingdom of heaven."

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." And he took them in his arms, and blessed them, laying his hands upon them.

VIII

JESUS AT JERUSALEM

How the Lord Jesus Visited Jerusalem at the Feast of Tabernacles, and How He Taught of Light and Freedom.

And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, "Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world." For even his brethren did not believe on him.

Jesus therefore saith unto them, "My hour is not yet come: but your time is always ready. The world cannot hate you: but me it hateth, because I testify of it, that its works are evil. Go ye up to the feast: I go not up yet to this feast: because my time is not yet fulfilled."

And having said these things to them, he remained still in Galilee.

Jesus Goes Secretly to Jerusalem.

But when his brethren were gone up to the feast, then went he also up, not publicly, but in secret. The Jews

therefore sought him at the feast, and said, "Where is he?" And there was much discussion among the multitudes concerning him: some said, "He is a good man"; others said, "Not so, but he leadeth the multitude astray." Howbeit no man spoke openly of him for fear of the Jews.

But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, "How knoweth this man letters, having never learned?" Jesus therefore answered them, and said, "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him."

Some therefore of them of Jerusalem said, "Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is."

Jesus therefore spoke in the temple, teaching and saying, "Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me."

They sought therefore to take him: but no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said,

"When the Christ shall come, will he do more signs than those which this man hath done?"

The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, "Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come."

"Is this the Christ?"

Now on the last day, the great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water."

Some of the multitude therefore, when they heard these words, said, "This is of a truth the prophet." Others said, "This is the Christ." But some said, "What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the line of David, and from Bethlehem, the village where David was?" So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees, and they said unto them, "Why did ye not bring him?" The officers answered, "Never man so spoke."

The Pharisees therefore answered them, "Are ye also 'ed astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed."

Nicodemus saith unto them, "Doth our law judge a man, except it first hear from himself and know what he doeth?"

They answered and said unto him, "Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet."

Again therefore Jesus spoke unto them, saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

The Pharisees therefore said unto him, "Thou bearest witness of thyself; thy witness is not true."

Jesus answered and said unto them, "Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me."

They said therefore unto him, "Where is thy Father?"

Jesus answered, "Ye know neither me, nor my Father: if ye knew me, ye would know my Father also." These words spoke he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

"The Truth Shall Make You Free."

Jesus therefore said to those Jews which had believed him, "If ye abide in my word, then are ye truly my dis-

ciples; and ye shall know the truth, and the truth shall make you free."

They answered unto him, "We are Abraham's children, and have never yet been in bondage to any man: how sayest thou, 'Ye shall be made free'?"

Jesus answered them, "Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's children; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father."

They answered and said unto him, "Our father is Abraham."

Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father."

They said unto him, "We have one Father, even God."

Jesus said unto them, "If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the evil desires of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth,

because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God."

The Jews answered and said unto him, "Say we not well that thou art a Samaritan, and hast a demon?"

Jesus answered, "I have not a demon; but I honor my Father, and ye dishonor me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word he shall never see death."

The Jews said unto him, "Now we know that thou hast a demon. Abraham is dead, and the prophets; and thou sayest, 'If a man keep my word, he shall never taste of death.' Art thou greater than our father Abraham, who is dead? and the prophets are dead: whom makest thou thyself?"

Jesus answered, "If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad."

The Jews therefore said unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?"

Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am."

They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

IX

AT THE FEAST OF THE DEDICATION

*How the Lord Jesus Visited Jerusalem Yet Again,
How He Restored Sight to the Blind, and How
He Taught of the Good Shepherd.*

At the feast of the dedication in the winter season, Jesus came again to Jerusalem. And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, "Rabbi, who sinned, this man, or his parents, that he should be born blind?"

Jesus answered, "Neither did this man sin, nor his parents: but this happened that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world."

When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, "Go, wash in the pool of Siloam."

He went away therefore, and washed, and came seeing. The neighbors therefore, and they which saw him before, and knew him as a beggar, said, "Is not this he that sat and begged?"

Some said, "It is he": others said, "No, but he is like him."

He said, "I am he."

They said therefore unto him, "How then were thine eyes opened?"

He answered, "The man that is called Jesus made clay, and anointed mine eyes, and said unto me, 'Go to Siloam, and wash': so I went away and washed, and I received sight."

And they said unto him, "Where is he?"

He saith, "I know not."

They brought to the Pharisees him that before was blind. Now it was the Sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, "He put clay upon mine eyes, and I washed, and see."

Some therefore of the Pharisees said, "This man is not from God, because he keepeth not the Sabbath."

But others said, "How can a man who is a sinner do such signs?"

And there was a division among them. They said therefore unto the blind man again, "What sayest thou of him, now that he has opened thine eyes?"

And he said, "He is a prophet."

The Jews did not believe that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, "Is this your son, who ye say was born blind? how then doth he now see?"

His parents answered and said, "We know that this is

our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not; ask him; he is of age; he shall speak for himself."

These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess Jesus to be Christ, he should be put out of the synagogue. Therefore said his parents, "He is of age; ask him." So they called a second time the man that was blind, and said unto him, "Give glory to God: we know that this man is a sinner."

He therefore answered, "Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see."

They said therefore unto him, "What did he to thee? how opened he thine eyes?"

He answered them, "I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples?"

And they reviled him, and said, "Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is."

The man answered and said unto them, "Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshiper of God, and do his will, him he heareth. Since the world began it was never heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing."

They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out.

Jesus heard that they had cast him out; and finding him, he said, "Dost thou believe on the Son of God?"

He answered and said, "And who is he, Lord, that I may believe on him?"

Jesus said unto him, "Thou hast both seen him, and he it is that speaketh with thee."

And he said, "Lord, I believe." And he worshiped him.

And Jesus said, "For judgment came I into this world, that they which see not may see; and that they which see may become blind."

Those of the Pharisees which were with him heard these things, and said unto him, "Are we also blind?"

Jesus said unto them, "If ye were blind, ye would have no sin: but now ye say, 'We see': your sin remaineth." Jesus then told them of—

The Good Shepherd and the Sheep.

"Verily, verily, I say unto you, he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

"Verily, verily, I say unto you, I am the door of the

sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."

After these and other sayings, the Jews being angry with him, sought again to take him, but he escaped from them.

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, "John indeed did no sign: but all things whatsoever John spoke of this man were true." And many believed on him there.

X

STORIES OF THE DIVINE FORGIVENESS

How the Lord Jesus Spoke of the Love of God for Poor Sinners.

Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, "This man receiveth sinners, and eateth with them."

And he told them—

The Story of the Lost Sheep.

He said, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, 'Rejoice with me, for I have found my sheep which was lost.' I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance."

The Story of the Lost Money.

"What woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and

seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, 'Rejoice with me, for I have found the piece which I had lost.' Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

The Story of the Prodigal Son.

"A certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his property. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

"And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants.'

"And he arose, and came to his father. But while he was yet a great way off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, 'Father, I have sinned against

heaven, and in thy sight: I am no more worthy to be called thy son.' But the father said to his servants, 'Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be.

"And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.' But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, 'Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf.'

"And he said unto him, 'Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.' "

The Story of the Dishonest Steward.

"There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting

his goods. And he called him, and said unto him, 'What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward.' And the steward said within himself, 'What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.' And calling to him each one of his lord's debtors, he said to the first, 'How much owest thou unto my lord?' And he said, 'A hundred measures of oil.' And he said unto him, 'Take thy account and sit down quickly and write fifty.' Then said he to another, 'And how much owest thou?' And he said, 'A hundred measures of wheat.' He saith unto him, 'Take thy account, and write fourscore.' And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal habitations. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon."

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God."

The Story of the Rich Man and the Poor Man.

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.'

"But Abraham said, 'Son, remember that thou in thy lifetime receivdest thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us.'

"And he said, 'I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five

brethren; that he may testify unto them, lest they also come into this place of torment.'

"But Abraham saith, 'They have Moses and the prophets; let them hear them.'

"And he said, 'Nay, father Abraham: but if one go to them from the dead, they will repent.'

"And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.' "

The Story of the Men Who Made Excuses.

And it came to pass, at another time, when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching him.

And he said unto those which were bidden, when he marked how they chose out the chief seats, "When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, 'Give this man place'; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, 'Friend, go up higher': then shalt thou have glory in the presence of all who are at the feast with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

And he said to him also that had bidden him, "When thou makest a dinner or a supper, call not thy friends, nor

thy brethren, nor thy kinsmen, nor rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just."

And when one of those who sat at the feast with him heard these things, he said unto him, "Blessed is he that shall eat bread in the kingdom of God." But he said unto him, "A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.' And they all with one consent began to make excuse. The first said unto him, 'I have bought a field, and I must needs go out and see it: I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.' And another said, 'I have married a wife, and therefore I cannot come.'"

"And the servant came and told his lord these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.' And the servant said, 'Lord, what thou didst command is done, and yet there is room.' And the lord said unto the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men who were bidden shall taste of my supper.'"

CHRIST AND THE RICH RULER

By Heinrich Hofmann (1824-)



XI

THE RICH YOUNG MAN

How the Lord Jesus Spoke of the Evil of Pride, and of the Dangers of the Love of Riches.

And as he was going forth, there ran one to him, and kneeled to him, and asked him, "Good Master, what shall I do that I may inherit eternal life?"

And Jesus said unto him, "Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother."

And he said unto him, "Master, all these things have I observed from my youth." And Jesus looking upon him loved him, and said unto him, "One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

And Jesus looked round about, and saith unto his disciples, "With what difficulty shall they that have riches enter into the kingdom of God!"

And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, "Children, how hard is it for them that trust in riches to enter into the

kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

And they were astonished exceedingly, saying unto him, "Then who can be saved?" Jesus looking upon them saith "With men it is impossible, but not with God: for all things are possible with God."

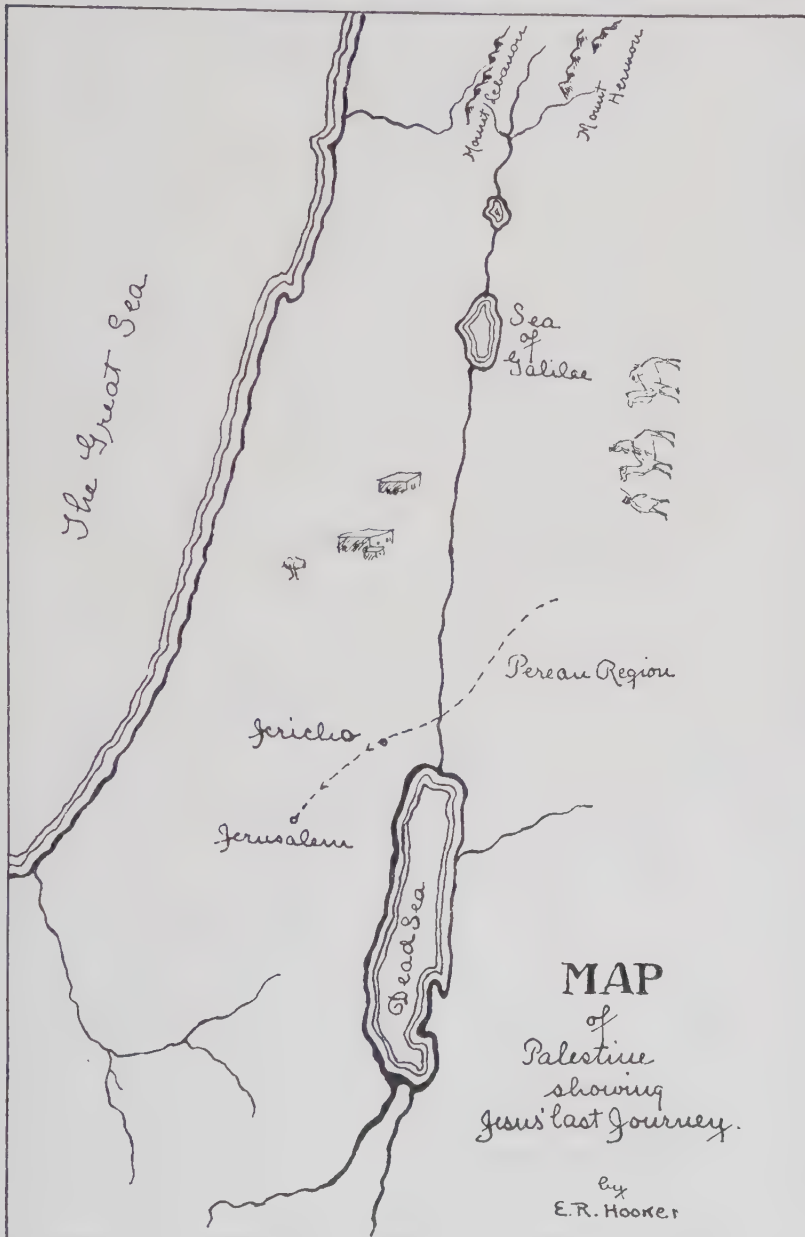
And one of the multitude said unto him, "Master, bid my brother divide the inheritance with me."

But he said unto him, "Man, who made me a judge or a divider over you?" And he said unto them, "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

The Story of the Foolish Rich Man.

Jesus said, "The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, 'What shall I do, because I have not where to bestow my harvests?' And he said, 'This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.' But God said unto him, 'Thou fool, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?'"

"So is he that layeth up treasures for himself, and is not rich toward God."



XII

THE RAISING OF LAZARUS FROM THE DEAD

How the Lord Jesus Showed His Love for His Friends.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. The sisters therefore sent unto him, saying, "Lord, behold, he whom thou lovest is sick."

But when Jesus heard it, he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."

Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode yet two days in the place where he was. Then after this he saith to the disciples, "Let us go into Judæa again."

The disciples saith unto him, "Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?"

Jesus answered, "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him."

These things spake he: and after this he saith unto them, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep."

The disciples therefore said unto him, "Lord, if he is fallen asleep, he will recover."

Now Jesus had spoken of his death: but they thought that he spoke of taking rest in sleep.

Then Jesus therefore said unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, that ye may believe; nevertheless let us go unto him."

Thomas therefore, who is called Didymus, said unto his fellow-disciples, "Let us also go, that we may die with him."

So when Jesus came, he found that Lazarus had been in the tomb four days already. Now Bethany was near Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, "Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee."

Jesus saith unto her, "Thy brother shall rise again."

Martha saith unto him, "I know that he shall rise again in the resurrection at the last day."

Jesus said unto her, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this?"

She saith unto him, "Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world."

BETHANY

The ruins to the right are the traditional house of Mary and Martha
From a photograph belonging to Miss Julia W. Snow,
and used by her kind permission

The little town of Bethany, nestling among the hills, was one of the favorite resting places of Jesus. Here he would come when weary of the world and his incessant struggle against evil, and seek the peace and quiet of the home of his friends



And when she had said this, she went away, and called Mary her sister secretly, saying, "The Master is here, and calleth thee."

And she, when she heard it, arose quickly, and went unto him.

(Now Jesus was not yet come into the village, but was still in the place where Martha met him.)

The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died."

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?" They say unto him, "Lord, come and see."

Jesus wept. The Jews therefore said, "Behold how he loved him!"

But some of them said, "Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?"

Jesus therefore again groaning cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, "Take ye away the stone."

Martha, the sister of him that was dead, saith unto him, "Lord, by this time it will be offensive: for he hath been dead four days."

Jesus saith unto her, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?"

So they took away the stone. And Jesus lifted up his eyes, and said, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me."

And when he had thus spoken, he cried with a loud voice, "Lazarus, come forth."

He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

Many therefore of the Jews, which came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

The rulers of the Jews then began to plot to kill Jesus.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

XIII

ZACCHAEUS THE PUBLICAN

How the Lord Jesus, Still Doing Loving Deeds, Began the Journey Which Was to Lead to the Cross.

After some weeks of retirement, Jesus again went to Jerusalem. On the way, he and his disciples came to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, "Jesus, thou son of David, have mercy on me."

And many rebuked him, that he should hold his peace: but he cried out the more a great deal, "Thou son of David, have mercy on me."

And Jesus stood still, and said, "Call ye him."

And they called the blind man, saying unto him, "Be of good cheer: rise, he calleth thee."

And he sprang up, and came to Jesus. And Jesus answered him, and said, "What wilt thou that I should do unto thee?" And the blind man said unto him, "Lord, that I may receive my sight."

And Jesus said unto him, "Go thy way; thy faith hath made thee whole." And straightway he received his sight, and followed Jesus in the way.

And he entered and was passing through Jericho.

And behold, a man called by name Zacchæus; who was a chief publican, and rich. And he sought to see who Jesus was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, "Zacchæus, make haste, and come down; for to-day I must abide at thy house."

And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, "He is gone in to lodge with a man that is a sinner."

And Zacchæus stood, and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."

And Jesus said unto him, "To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

(This is the close of Jesus' ministry outside Jerusalem. After this he and his disciples continued their journey to the city. The enemies of Jesus were plotting against him, and the storm of their hatred was about to break. Nevertheless, fully conscious of what his fate must be, the hero of humanity took up the journey to the cross.)

GETHSEMANE

'Tis midnight,—and on Olive's brow,
The star is dimmed that lately shone;
'Tis midnight,—In the garden now
The suffering Saviour prays alone.

'Tis midnight,—and, from all removed,
Immanuel wrestles, lone with fears;
E'en the disciple that He loved
Heeds not his Master's grief and tears.

'Tis midnight,—and for others' guilt
The Man of sorrows weeps in blood;
Yet He, who hath in anguish knelt,
Is not forsaken by his God.

'Tis midnight,—and, from ether-plains,
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

—*W. B. Tappan.*

RIDE ON IN MAJESTY

Ride on! ride on in majesty!
In lowly pomp ride on to die.
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
The wingèd squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

Ride on! ride on in majesty!
The last and fiercest strife is nigh:
The Father on His sapphire throne
Expects His own anointed Son.

Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain;
Then take, O God, Thy power, and reign.

—*H. H. Milman.*

CALVARY

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all.

We may not know, we cannot tell
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven,
Saved by His precious blood.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of Heaven, and let us in.

O, dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood,
And try His works to do.

—Mrs. Cecil Frances Alexander.

THE VICTOR

Look, ye saints, the sight is glorious,
See the "Man of Sorrows" now;
From the fight returned victorious,
Every knee to Him shall bow:
Crown Him, crown Him;
Crowns become the Victor's brow.

Crown the Saviour, angels, crown Him:
Rich the trophies Jesus brings:
In the seat of power enthrone Him,
While the vault of Heaven rings:
Crown Him, crown Him;
Crown the Saviour "King of kings."

Sinners in derision crowned Him,
Mocking thus the Saviour's claim;
Saints and angels crowd around Him,
Own His title, praise His Name:
Crown Him, crown Him;
Spread abroad the Victor's fame.

Hark, those bursts of acclamation!
Hark, those loud triumphant chords!
Jesus takes the highest station:
O what joy the sight affords!
Crown Him, crown Him;
"King of kings, and Lord of lords."

—*Thomas Kelly.*

How the Lord Jesus spent His last days in Jerusalem,
how He loved His friends unto the end, how He
fell into the hands of His enemies,
and how He crowned a life
of service with a
heroic death.

PERSONS OF THE STORY.

The LORD JESUS.

The Disciples.

Lazarus.

Mary.

Martha.

Judas.

Annas.

Caiaphas.

Herod.

Pilate, the Roman Governor.

Joseph of Arimathaea.

The people of Jerusalem, Pharisees, priests, soldiers, the two thieves. Mary, the mother of Jesus. Mary Magdalene and other women.

PLACES OF THE STORY.

Jerusalem.

Bethany.

An upper chamber in the city.

Gethsemane.

Palace of the high priest.

The Hall of Judgment.

Pilate's palace.

The palace of Herod.

Pilate's Judgment Hall.

Calvary.

THE SUPPER AT BETHANY

How the Lord Jesus Was Bid to a Feast of Loving Tribute.

The passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spoke one with another, as they stood in the temple, "What think ye? That he will not come to the feast?"

Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; and Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. But Judas Iscariot, one of his disciples, who was about to betray him, saith, "Why was not this ointment sold for three hundred pence, and given to the poor?"

But Jesus said, "Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body beforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

THE TRIUMPHANT ENTRY OF JESUS INTO JERUSALEM



II

THE ENTRY INTO JERUSALEM

How the Lord Jesus Rode for Once in Triumph

(THE WEEK OF THE CRUCIFIXION—SUNDAY.)

The next morning he went to Jerusalem, and when he drew near Bethphage and Bethany, at the mount that is called the Mount of Olives, he sent two of the disciples, saying, "Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one ask you, 'Why do ye loose him?' thus shall ye say, 'The Lord hath need of him.'"

And they that were sent went away, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, "Why loose ye the colt?"

And they said, "The Lord hath need of him."

And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. And as he went, they spread their garments in the way. And as he was now drawing nigh, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice

and praise God with a loud voice for all the mighty works which they had seen; saying,—

“Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest!”

And some of the Pharisees from the multitude said unto him, “Master, rebuke thy disciples.”

And he answered and said, “I tell you that, if these shall hold their peace, the stones will cry out.”

And when he drew nigh, he saw the city and wept over it, saying, “If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall besiege thee, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”

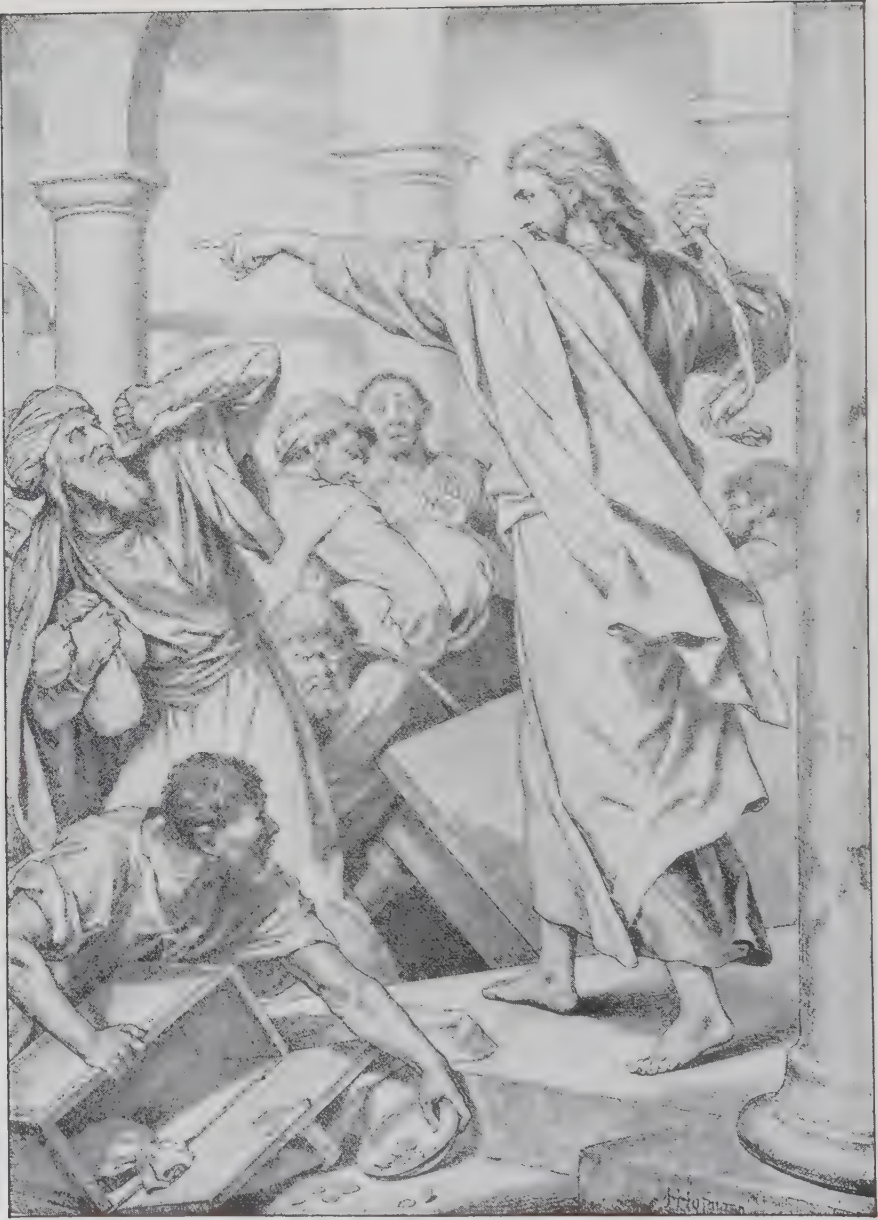
And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

And every day he was teaching in the temple; and every night he went out, and lodged in the Mount of Olives. And all the people came early in the morning to him in the temple, to hear him.

But the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

JESUS AND THE MONEY-CHANGERS

By Heinrich Hofmann



III

IN THE TEMPLE

How the Lord Jesus Drove the Money Changers from the House of God.

(THE WEEK OF THE CRUCIFIXION—MONDAY.)

On Monday, Jesus came into the city, and taught, but we know little of what he said on this day. Perhaps it was on this day that the following incident occurred, by which he taught that God's house should be pure:—

And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, "It is written, 'My house shall be called a house of prayer: but ye make it a den of robbers.' "

And the blind and the lame came to him in the temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna to the son of David"; they were moved with indignation, and said unto him, "Hearest thou what these are saying?"

And Jesus saith unto them, "Yea: did ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise'?"

And he left them, and went forth out of the city to Bethany, and lodged there.

IV

LAST DAYS IN JERUSALEM

How the Lord Jesus Spoke with Those that Hated Him.

(THE WEEK OF THE CRUCIFIXION—TUESDAY.)

And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spoke, saying unto him, "Tell us: By what authority doest thou these things? or who is he that gave thee this authority?"

And he answered and said unto them, "I also will ask you a question; and tell me: The baptism of John, was it from heaven, or from men?"

And they reasoned with themselves, saying, "If we shall say, 'From heaven'; he will say, 'Why did ye not believe him?' But if we shall say, 'From men'; all the people will stone us: for they are persuaded that John was a prophet."

And they answered that they knew not whence it was. And Jesus said unto them, "Neither tell I you by what authority I do these things." And he told them—

The Story of the Wicked Husbandmen.

Jesus said, "A man planted a vineyard, and let it out to husbandmen, and went into another country for a long

time. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third: and him also they wounded, and cast him forth. And the lord of the vineyard said, 'What shall I do? I will send my beloved son: it may be they will reverence him.'

"But when the husbandmen saw him, they reasoned one with another, saying, 'This is the heir: let us kill him, that the inheritance may be ours.' And they cast him out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others."

And when they heard it they said, "God forbid." But he looked upon them, and said, "What then is this that is written,—

'The stone which the builders rejected,
The same was made the head of the corner'?

"Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust."

And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they saw that he spoke this parable against them. And they watched him, and sent forth spies, which pretended to be righteous, that they might take hold of his

speech, so as to deliver him up to the authority of the governor.

The Question About Tribute.

And they asked him, saying, "Master, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God: Is it lawful for us to give tribute unto Cæsar, or not?"

But he perceived their craftiness, and said unto them, "Show me a penny. Whose image and superscription hath it?"

And they said, "Cæsar's."

And he said unto them, "Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

And they were not able to take hold of the saying before the people: and they marveled at his answer, and held their peace.

The Greatest of All Commandments.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, "What commandment is the first of all?"

Jesus answered, "The first is, 'Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' The second is this, 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these."

And the scribe said unto him, "Of a truth, Master, thou

ON THE MOUNT OF OLIVES

From a photograph taken by Mrs. Fontaine Meriwether,
and used by her kind permission

This view is near the top of the mountain on the road which winds
over it towards Bethany



hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices."

And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God."

And no man after that durst ask him any question.

How the Lord Jesus Spoke with Those that Loved Him.

The Poor Widow.

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, "Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their abundance; but she of her want cast in all that she had, even all her living."

"We Would See Jesus."

Now there were certain Greeks among those who went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and said, "Sir, we would see Jesus."

Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, "The hour is come, that the Son of man should

be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name." There came therefore a voice out of heaven saying, "I have both glorified it, and will glorify it again."

The multitude therefore, that stood by, and heard it, said that it had thundered: others said, "An angel hath spoken to him."

Jesus answered and said, "This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself."

The Story of the Faithful Servant.

Jesus said, "A certain man going into another country, called his own servants, and delivered unto them his goods. And to one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he who received the five talents went and traded with them, and made other five talents. In like manner he also who received the two

gained other two. But he who received the one went away and digged in the earth, and hid his lord's money.

"Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he who received the five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.'

"His Lord said unto him, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.'

"And he also who received the two talents came and said, 'Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.'

"His lord said unto him, 'Well done, thou good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.'

"And he also who had received the one talent came and said, 'Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.'

"But his lord answered and said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have given my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him,

and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be weeping and gnashing of teeth.' ”

The Judgment of the King.

Then said Jesus, “But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.’

“Then shall the righteous answer him, saying, ‘Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?’

“And the King shall answer and say unto them, ‘Verily I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.’

“Then shall he say also unto them on the left hand, ‘Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.’

“Then shall they also answer, saying, ‘Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?’

“Then shall he answer them, saying, ‘Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.’”

V

THE LAST SUPPER

How the Lord Jesus Showed His Love for His Friends on the Last Night of Their Fellowship.

(THE WEEK OF THE CRUCIFIXION—WEDNESDAY—THURSDAY.)

(We do not know how Jesus spent Wednesday. Perhaps he did not go to the city, but remained in loving talk with his disciples and friends at Bethany. We do not know what he did on Thursday, until night. Then comes the story of the Last Supper, and the long talk between Jesus and his disciples.)

Judas Plans to Betray Jesus.

Now after two days was the feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him by treachery, and kill him: but they said, "Not during the feast, lest haply there shall be a tumult of the people."

And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

The Preparation for the Supper.

And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, "Where

wilt thou that we go and make ready that thou mayest eat the passover?"

And he sendeth two of his disciples, and saith unto them, "Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, 'The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples?' And he will himself show you a large upper room furnished and ready: and there make ready for us."

And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

The Last Supper.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, "I have earnestly desired to eat this passover with you before I suffer."

And he received a cup, and when he had given thanks, he said, "Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."

And he took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body which is given for you: this do in remembrance of me."

And the cup in like manner after supper, saying, "This cup is the new covenant in my blood, even that which is poured out for you."

And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him,

Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, "Lord, dost thou wash my feet?"

Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt understand hereafter."

Peter saith unto him, "Thou shalt never wash my feet."

Jesus answered him, "If I wash thee not, thou hast no part with me."

Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head."

Jesus saith to him, "He that is bathed needeth only to wash his feet, and is clean every whit: and ye are clean, but not all."

For he knew him that should betray him; therefore said he, "Ye are not all clean."

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, "Know ye what I have done to you? Ye call me 'Master,' and, 'Lord': and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them."

THE LAST SUPPER

By Leonardo da Vinci (1452-1519)

This was painted on the wall of a monastery in Milan. It has been damaged and mutilated, and now is almost faded out

This is one of the greatest pictures ever painted. The following is an explanation of the picture: "Judas half turns to discover of whom St. Peter is speaking so passionately, and is preparing himself to deny everything. But he is already discovered. St. James the Less, passing his arm over the shoulder of St. Andrew, touches St. Peter to tell him that the traitor is at his side. St. Andrew looks at Judas with horror, and St. Bartholomew, at the end of the table, has started up from his seat to regard him more intently. At the left of Christ, St. James protests his innocence by a natural gesture. St. Thomas, pressing near to Christ, seems to ask 'One of us?' St. Philip, the youngest of the apostles, places his hand over his heart and rises to protest his fidelity. St. Matthew repeats the terrible words to the indignant St. Simon, who refuses to believe them. St. Thaddeus, who has first told them to him, points to Matthew to confirm them. The dying rays of evening light add deeper somberness to the sad face of the Christ"

—*Stendhal, "History of Italian Painters"*



When Jesus had thus said, he was troubled in spirit, and said, "Verily, verily, I say unto you, one of you shall betray me."

The disciples looked one on another, doubting of whom he spoke. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, "Tell us who it is of whom he speaketh."

He leaning back, as he was, on Jesus' breast, said unto him, "Lord, who is it?"

Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him."

So when he had dipped the sop, he took and gave it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, "What thou doest, do quickly."

Now no man at the table knew why he spoke this to him. For some thought, because Judas had the bag, Jesus said unto him, "Buy what things we have need of for the feast"; or, that he should give something to the poor. He then having received the sop went out straightway: and it was night.

When therefore he was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, 'Whither I go, ye cannot come'; so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all

men know that ye are my disciples, if ye love one another."

Simon Peter saith unto him, "Lord, whither goest thou?"

Jesus answered, "Whither I go, thou canst not follow me now; but thou shalt follow afterwards."

Peter saith unto him, "Lord, why cannot I follow thee now? I will lay down my life for thee."

Jesus answereth, "Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, before thou hast denied me thrice."

"Let Not Your Heart be Troubled."

"Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go to prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way."

Thomas saith unto him, "Lord, we know not whither thou goest; how know we the way?"

Jesus saith unto him, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him."

Philip saith unto him, "Lord, show us the Father, and it sufficeth us."

Jesus saith unto him, "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, 'Show us the

HEAD OF CHRIST

By Leonardo da Vinci (1452-1519)

This was a study made by the great master for his picture, "The Last Supper"



Father?" Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you comfortless. I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

Judas (not Iscariot) said unto him, "Lord, why is it that thou wilt manifest thyself unto us, and not unto the world?"

Jesus answered and said unto him, "If a man love me, he will keep my word: and my Father will love him, and

we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

"These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye heard how I said to you, 'I go away, and I come unto you.' If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do."

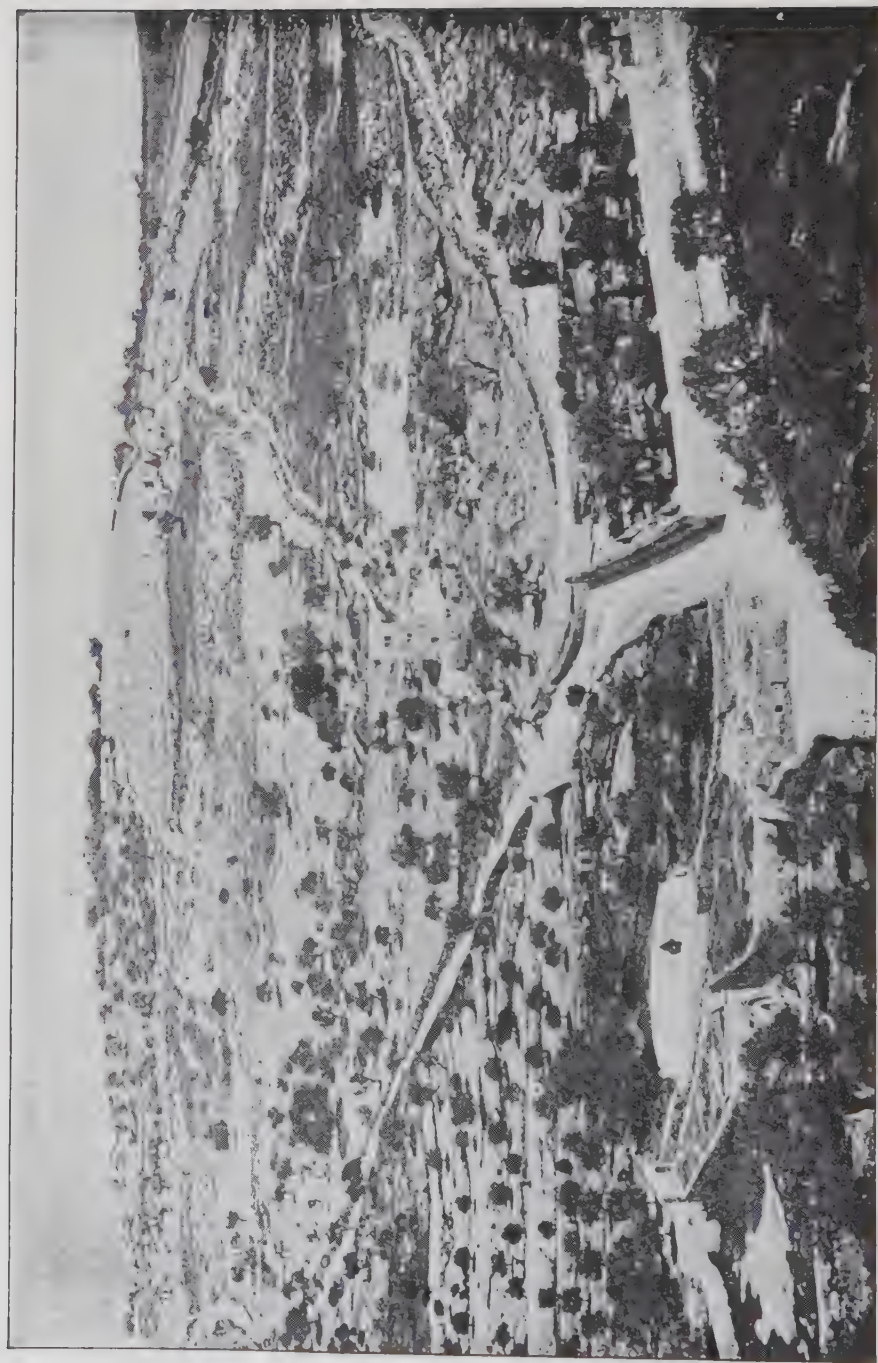
Jesus is the True Vine.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he cleanseth, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that

MOUNT OF OLIVES—GETHSEMANE

The Mount of Olives, the traditional site of Gethsemane, on the right—
the space inclosed by a wall

“It was a garden or orchard marked probably by some slight inclosure. The name Gethsemane means ‘the oil press,’ and doubtless it was so called from a press to crush the olives yielded by the countless trees from which the hill derives its designation”



abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be full. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another."

Jesus Prays for His Disciples.

These things spoke Jesus; and lifting up his eyes to heaven, he said, "Father, the hour is come; glorify thy

Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and Jesus Christ whom thou didst send. I have glorified thee on the earth, I have accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me, that they may be one, even as we are one. While I was with them, I kept in thy name those whom thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. I have given them thy word; and the world hated them, because they are not of the

world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, I desire that those whom thou hast given me should be with me to behold the glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them."

VI

THE BETRAYAL

How the Lord Jesus Fell into the Hands of His Enemies.

(FRIDAY, THE DAY OF THE CRUCIFIXION.)

And he came out, and went, as his custom was, to the Mount of Olives; and the disciples also followed him.

And they came to a place which was named Gethsemane: and he saith unto his disciples, "Sit ye here, while I pray."

And he took with him Peter and James and John, and began to be heavy-hearted, and deeply troubled. And he saith unto them, "My soul is exceeding sorrowful even unto death: abide ye here, and watch."

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

And he said, "Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt."

And he cometh, and findeth them sleeping, and saith unto Peter, "Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

And again he went away, and prayed, saying the same words. And again he came, and found them sleeping, for

CHRIST IN GETHSEMANE

By Heinrich Hofmann (1824-



their eyes were very heavy; and they knew not what to answer him. And he cometh the third time, and saith unto them, "Sleep on now, and take your rest: It is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand."

And straightway, while he yet spoke, came Judas, one of the twelve, and with him a multitude with swords and clubs, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, "Whomsoever I shall kiss, that is he; take him, and lead him away safely."

And when he was come, straightway he came to him, and saith, "Rabbi"; and kissed him.

Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus therefore said unto Peter, "Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?"

Then Jesus said, "Suffer ye thus far." And he touched his ear, and healed him.

And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, "Are ye come out, as against a robber, with swords and clubs? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness."

VII

THE TRIAL

How the Lord Jesus Was Falsely Charged with Crime.

The Trial Before Annas.

So the soldiers and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father-in-law to Caiaphas, who was high priest that year.

Annas therefore asked Jesus about his disciples, and his teaching. Jesus answered him, "I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spoke I nothing. Why askest thou me? ask them that have heard me, what I spoke unto them: behold, these know the things which I said."

And when he had said this, one of the officers standing by struck Jesus with his hand, saying, "Answerest thou the high priest so?"

Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

Annas therefore sent him bound unto Caiaphas the high priest.

The Trial Before Caiaphas, the High Priest.

And they led Jesus away to the high priest: and there came together with him all the chief priests and the elders and the scribes.

And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bore false witness against him, and their witness agreed not together. And there stood up certain men, and bore false witness against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.'"

And not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? what is it which these witness against thee?"

But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, "Art thou the Christ, the Son of the Blessed?"

And Jesus said, "I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven."

And the high priest rent his clothes, and saith, "What further need have we of witnesses? Ye have heard the blasphemy: what think ye?"

And they all condemned him to be worthy of death. And some began to spit on him, and to cover his eyes, and

to buffet him, and to say unto him, "Prophecy who is it that smote thee," and the officers received him with blows of their hands.

How Peter Denied His Lord.

But Peter had followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking steadfastly upon him, said, "This man also was with him."

But he denied, saying, "Woman, I know him not."

And after a little while another saw him, and said, "Thou also art one of them."

But Peter said, "Man, I am not."

And after the space of about one hour another confidently affirmed, saying, "Of a truth this man also was with him: for he is a Galilæan."

But Peter said, "Man, I know not what thou sayest."

And immediately, while he yet spoke, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, "Before the cock crow this day, thou shalt deny me thrice."

And he went out, and wept bitterly.

The Trial Before the Jewish Court.

As soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and

scribes; and they led him away into their council, saying, "If thou art the Christ, tell us."

But he said unto them, "If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God."

And they all said, "Art thou then the Son of God?"

And he said unto them, "Ye say that I am."

And they said, "What further need have we of witness? for we ourselves have heard from his own mouth."

VIII

THE JUDGMENT

How the Lord Jesus Was Unjustly Condemned to Die.

The Hearing Before Pilate.

They led Jesus therefore into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, "What accusation bring ye against this man?"

They answered and said unto him, "If this man were not an evil-doer, we should not have delivered him up unto thee."

Pilate therefore said unto them, "Take him yourselves, and judge him according to your law."

The Jews said unto him, "It is not lawful for us to put any man to death."

Pilate therefore entered again into the palace, and called Jesus, and said unto him, "Art thou the King of the Jews?"

Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?"

Jesus answered, "My kingdom is not of this world: if

CHRIST BEFORE PILATE

By Munkacsy



my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Pilate therefore said unto him, "Art thou a king then?"

Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him, "What is truth?"

And when he had said this, he went out again unto the Jews, and saith unto them, "I find no fault in this man."

But they were the more urgent, saying, "He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place."

But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

The Trial Before Herod.

Now when Herod saw Jesus, he was exceeding glad: for he had been for a long time desirous of seeing him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers treated him as one of no account, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became

friends with each other that very day: for before they were at enmity between themselves.

The Sentence of Death.

Now at the feast it was Pilate's custom to release unto them one prisoner, whom they asked of him. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?"

For he perceived that for envy the chief priests had delivered him up. And while he was sitting on the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that righteous man: for I have been much disturbed to-day in a dream because of him." But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. And Pilate again answered and said unto them, "What then shall I do unto him whom ye call the King of the Jews?"

Then they shouted, saying, "Crucify him, crucify him."

And he said unto them the third time, "Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him."

But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed. And he released him that for insurrection and murder had been cast into prison, whom they asked for. But Jesus

A STREET IN JERUSALEM, LEADING TO THE CHURCH OF THE
HOLY SEPULCHER

From a photograph belonging to Miss Julia W. Snow,
and used by her kind permission

This picture shows the street leading to the Church of the Holy Sepulcher,
one of those streets which have steps and are therefore accessible only to foot
passengers



he scourged. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, "Hail, King of the Jews!" and they struck him with their hands.

And Pilate went out again, and saith unto them, "Behold, I bring him out to you, that ye may know that I find no crime in him."

Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, "Behold, the man!"

When therefore the chief priests and the officers saw him, they cried out, saying, "Crucify him, crucify him."

Pilate saith unto them, "Take him yourselves, and crucify him: for I find no crime in him."

The Jews answered him, "We have a law, and by that law he ought to die, because he made himself the Son of God."

When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, "Whence art thou?"

But Jesus gave him no answer. Pilate therefore saith unto him, "Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?"

Jesus answered him, "Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin."

Upon this Pilate sought to release him: but the Jews cried out, saying, "If thou release this man, thou art not

Cæsar's friend: every one that maketh himself a king speaketh against Cæsar."

When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, "Behold, your King!"

They therefore cried out, "Away with him, away with him, crucify him."

Pilate saith unto them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Cæsar."

Then therefore he delivered him unto them to be crucified.

IX

THE CRUCIFIXION

How the Lord Jesus Died on the Cross.

They took Jesus then: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha.

And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do these things in the green tree, what shall be done in the dry?"

And they compelled one passing by, Simon of Cyrene, coming from the country, to go with them, that he might bear his cross.

And there were two thieves led with him to be put to death.

And they offered him wine mingled with myrrh: but he received it not. And they crucified him, and parted his garments among them, casting lots upon them, what each should take. And it was the third hour, when they crucified him, and they crucified the thieves, one on the right hand and the other on the left.

And Jesus said, "Father, forgive them; for they know not what they do."

And the superscription of his accusation was written over him,—

"Jesus of Nazareth, the King of the Jews."

This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, "Write not, 'The King of the Jews'; but, that he said, 'I am King of the Jews.'" Pilate answered, "What I have written I have written."

And they that passed by railed on him, wagging their heads, and saying, "Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross."

In like manner also the chief priests mocking him among themselves with the scribes said, "He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe."

And they that were crucified with him reproached him.

And one of the thieves railed on him, saying, "Art not thou the Christ? save thyself and us."

But the other answered, and rebuking him said, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

THE FRONT OF THE CHURCH OF THE HOLY SEPULCHER,
JERUSALEM

Over the traditional site of Calvary and the tomb of Jesus

Used by special permission of the Detroit Photograph Company



And he said, "Jesus, remember me when thou comest in thy kingdom."

And Jesus said unto him, "Verily I say unto thee, To-day shalt thou be with me in Paradise."

But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, "Woman, behold, thy son!"

Then saith he to the disciple, "Behold, thy mother!"

And from that hour the disciple took her unto his own home.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, "*Eloi, Eloi, lama sabachthani?*" that is, "My God, my God, why hast thou forsaken me?"

And some of them that stood by, when they heard it, said, "Behold, he calleth Elijah."

And one ran, and filling a sponge full of sour wine, put it on a reed, and gave him to drink. But others said, "Let him alone; let us see whether Elijah cometh to take him down."

When Jesus therefore had received the wine, he said, "It is finished": and he bowed his head, and gave up his spirit.

And when the centurion, which stood by over against him, saw that he so gave up his spirit, he said, "Truly this man was the Son of God."

X

THE BURIAL

How the Body of the Lord Jesus Was Buried in a Rich Man's Tomb.

The Jews therefore, because it was the Preparation (that is, the day before the Sabbath), and because bodies should not remain on the cross upon the Sabbath, asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and broke the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they broke not his legs: but one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

And behold, a man named Joseph, who was a counselor, a good man and a righteous (he had not consented to their counsel and deed), a man of Arimathæa, a city of the Jews, who was looking for the kingdom of God: this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene and Mary the mother of Jesus beheld where he was laid. And they returned, and prepared spices and ointments.

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I rise again.' Command therefore that the sepulcher be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, 'He is risen from the dead': and the last error will be worse than the first."

Pilate said unto them, "Ye have a guard: go your way, make it as sure as ye can."

So they went, and made the sepulcher sure, sealing the stone, the guard being with them.

THE WOMEN AT THE TOMB

By Bouguereau (1825-1905)



CHRIST, THE LORD, IS RISEN TO-DAY

"Christ, the Lord, is risen to-day,"
Sons of men and angels say.
Raise your joys and triumphs high;
Sing, ye heavens, and earth, reply.

Love's redeeming work is done,
Fought the fight, the battle won.
Lo, our Sun's eclipse is o'er;
Lo, He sets in blood no more.

Vain the stone, the watch, the seal;
Christ has burst the gates of hell;
Death in vain forbids His rise:
Christ has opened Paradise.

Lives again our glorious King:
Where, O death, is now thy sting?
Once He died our souls to save:
Where thy victory, O grave?

Soar we now where Christ has led,
Following our exalted Head:
Made like Him, like Him we rise;
Ours the cross, the grave, the skies.

Hail, the Lord of earth and Heaven!
Praise to Thee by both be given:
Thee we greet triumphant now;
Hail, the Resurrection Thou!

—*Rev. Charles Wesley.*

THE NEAREST FRIEND

Dear Jesus, ever at my side,
How loving Thou must be,
To leave Thy home in heaven to guard
A little child like me.

Thy beautiful and shining face
I see not, though so near;
The sweetness of Thy soft voice
I am too deaf to hear.

I cannot feel Thee touch my hand,
With pressure light and mild,
To check me, as my mother did
When I was but a child.

But I have felt Thee in my thoughts,
Fighting with sin for me;
And when my heart loves God, I know
The sweetness is from Thee.

Yes, when I pray, Thou prayest, too,
The prayer is all for me;
But when I sleep Thou sleepest not,
But watchest patiently.

—*F. W. Faber.*

STILL, STILL WITH THEE

Still, still with Thee, my God,
I would desire to be;
By day, by night, at home, abroad,
I would be still with Thee.

With Thee when dawn comes in,
And calls me back to care,
Each day returning to begin
With Thee, my God, in prayer.

With Thee when day is done,
And evening calms the mind;
The setting, as the rising, sun
With Thee my heart would find.

With Thee, in Thee, by faith
Abiding I would be;
By day, by night, in life, in death,
I would be still with Thee.

—*James D. Burns.*

OH, WORSHIP THE KING

Oh, worship the King, all-glorious above,
And gratefully sing his wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girdled with praise.

Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender! how firm to the end!
Our Maker, Defender, Redeemer, and Friend.

—*R. Grant*

How the Lord Jesus rose again from the dead,
how He comforted His disciples, and
how He sent them out to
teach all men in
His name

PERSONS OF THE STORY.

The LORD JESUS.

Mary Magdalene.

Peter.

"The Other Disciple."

Cleopas.

Thomas.

Disciples, Angels.

PLACES OF THE STORY.

The Garden of the Tomb.

The Village of Emmaus.

Jerusalem.

The Sea of Galilee.

The Mountain of the Ascension.

THE RESURRECTION

How the Lord Jesus Rose from the Dead, and Appeared to Mary of Magdala.

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was about his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him."

When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?"

She, supposing him to be the gardener, saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her, "Mary."

She turneth herself, and saith unto him in Hebrew, "Rabboni"; which is to say, "Master."

Jesus saith to her, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, 'I ascend unto my Father and your Father, and my God and your God.'"

Mary Magdalene cometh and telleth the disciples, "I have seen the Lord"; and that he had said these things unto her.

THE WOMEN AT THE TOMB



II

ON THE WAY TO EMMAUS

*How on the Same Day He Joined Two of His Disciples,
as They Walked into the Country.*

And behold, two of them were going that very day to a village named Emmaus, which was three-score furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, "What communications are these that ye have one with another, as ye walk?"

And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?"

And he said unto them, "What things?"

And they said unto him, "The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he who should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover

certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not."

And he said unto them, "O foolish men, and slow of heart to believe in all the prophets have spoken! Ought not the Christ to suffer these things, and to enter into his glory?"

And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew near unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, "Abide with us: for it is toward evening, and the day is now far spent."

And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and broke, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, "Was not our heart burning within us, while he spoke to us on the way, while he opened to us the scriptures?"

CHRIST AND HIS DISCIPLES ON THE WAY TO EMMAUS

By Bernard Plockhorst (1825-)

"He blessed the bread, but vanished at the word
And left them both exclaiming, 'T was the Lord!
Did not our hearts feel all he deign'd to say?
Did they not burn within us by the way?"

—*Cowper*



III

DOUBTING THOMAS

How the Lord Jesus Appeared to His Disciples Twice at Jerusalem.

Those disciples with whom Jesus had eaten at Emmaus rose up that very hour, and returned to Jerusalem, in the evening, and found the eleven gathered together, and them that were with them. The eleven told them in secret, the doors being shut for fear of the Jews, "The Lord is risen indeed, and hath appeared to Simon." And the two disciples told the others the things that happened on the way, and how he was known of them in the breaking of the bread.

And as they spoke these things, he himself stood in the midst of them, and said unto them, "Peace be unto you."

But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, "Why are ye troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having."

And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, "Have ye here anything to eat?" And they gave him a piece of a broiled fish.

And he took it and did eat before them.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, "Peace be unto you."

Then said he to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing."

Thomas answered and said unto him, "My Lord and my God."

Jesus said unto him, "Because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed."

IV

“FEED MY SHEEP.”

How the Lord Jesus Appeared to His Disciples as They Fished at the Sea of Galilee.

After these things Jesus manifested himself again to the disciples at the sea of Galilee in this way. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter said unto them, “I go a fishing.”

They say unto him, “We also come with thee.”

They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: but the disciples knew not that it was Jesus. Jesus therefore said unto them, “Children, have ye ought to eat?”

They answered him, “No.”

And he said unto them, “Cast the net on the right side of the boat, and ye shall find.”

They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, “It is the Lord.”

So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little

boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus said unto them, "Bring of the fish which ye have now taken."

Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty-three: and for all there were so many, the net was not rent. Jesus said unto them, "Come and break your fast."

And none of the disciples dared inquire of him, "Who art thou?" knowing that it was the Lord.

Jesus came, and took the bread, and gave them, and the fish likewise.

So when they had broken their fast, Jesus said to Simon Peter, "Simon, son of John, lovest thou me more than these?"

He said unto him, "Yea, Lord; thou knowest that I love thee."

He said unto him, "Feed my lambs."

He said to him again a second time, "Simon, son of John, lovest thou me?"

He said unto him, "Yea, Lord; thou knowest that I love thee."

He said unto him, "Tend my sheep."

He said unto him the third time, "Simon, son of John, lovest thou me?"

Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee."

Jesus said unto him, "Feed my sheep."

And when he had spoken this, he said unto him, "Follow me."

Peter, turning about, saw the disciple whom Jesus loved following; and said to Jesus, "Lord, and what shall this man do?"

Jesus said unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me."

V

THE ASCENSION

How the Lord Jesus Appeared Again in Galilee, and How He at Last Went Away from Earth to Heaven.

But the eleven disciples went into Galilee, to the mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came to them and spoke unto them, saying,—

“All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.”

Then they all went again to Jerusalem, where Jesus appeared once more to them, and spoke with them about the kingdom of God. They, still thinking that he meant an earthly kingdom of which he would be king at Jerusalem, and wondering when it would come, asked him, saying, “Lord, dost thou at this time restore the kingdom to Israel?”

And he said unto them, “It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy

THE ASCENSION OF CHRIST

By G. Biernlann



Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."

And he said unto them, "These are my words which I spoke unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me."

Then opened he their mind, that they might understand the scriptures; and he said unto them, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high."

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he departed from them, and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

**Leaders and Victories of
the New Faith**

JESUS SHALL REIGN

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more

To Him shall endless prayer be made,
And endless praises crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love, with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

Blessings abound where'er He reigns;
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen!

— Isaac Watts.

FROM GREENLAND'S ICY MOUNTAINS

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,—
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone!

Shall we, whose souls are lighted
With wisdom from on high,—
Shall we, to men benighted,
The lamp of life deny?
Salvation, oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign!

—*Reginald Heber.*

GLORIOUS ZION

Glorious things of Thee are spoken,
Zion, city of our God!
He, whose word cannot be broken,
Formed Thee for his own abode:
On the Rock of Ages founded,
What can shake Thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all Thy foes.

See! the streams of living waters,
Springing from eternal love,
Well supply Thy sons and daughters,
And all fear of want remove:
Who can faint, while such a river
Ever flows their thirst to assuage?—
Grace, which, like the Lord, the Giver,
Never fails from age to age.

Round each habitation hovering,
See the cloud and fire appear
For a glory and a covering,
Showing that the Lord is near!
Thus deriving from their banner,
Light by night, and shade by day,
Safe they feed upon the manna
Which He gives them when they pray.

—*J. Newton.*

THE MORNING LIGHT IS BREAKING

The morning light is breaking;
The darkness disappears!
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war.

See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The gospel call obey,
And seek the Saviour's blessing—
A nation in a day.

Blest river of salvation!
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay:
Stay not till all the lowly
Triumphant reach their home:
Stay not till all the holy
Proclaim—"The Lord is come!"

—*Samuel F. Smith.*

THE GOLDEN GATE, EAST OF THE TEMPLE AREA, JERUSALEM,
LOOKING TOWARD THE MOUNT OF OLIVES



How the New Faith Spread
from Jerusalem

PERSONS OF THE STORY.

The Disciples, especially Peter.

A lame man.

Ananias.

Sapphira.

Stephen.

Simon, the Sorcerer.

A Queen's Officer.

Dorcas.

A Roman Captain.

Annas, Caiaphas, Priests, Officers, Messengers.

PLACES OF THE STORY.

Jerusalem.

The country of Palestine and surrounding regions.

Joppa.

Caesarea.

Lydda.

I

THE DAY OF PENTECOST

The First Meeting of the Disciples in Jerusalem.

(After Jesus had left the company of the apostles, and was seen no more by them, they remained quietly in Jerusalem. They chose a man named Matthias to take the place of Judas, but they had no definite plan of action, not yet quite realizing the importance of the work which they were to do. Suddenly, on the day of Pentecost, there came the great inspiration from God to go forward and take up the work of redeeming the world where Jesus laid it down. They began to preach about Jesus, of his beautiful life, and his death for men upon the cross. And everywhere the people listened eagerly and gladly to this wonderful story, and believing, were baptized, becoming the disciples of the new faith. This is the story of the simple beginning of the great movement called Christianity, as the experience made its impression upon the disciples themselves.)

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this

sound was heard, the multitude came together, and were amazed, because every man heard them speaking in his own language. And they marveled, saying, "Behold, are not all these which speak Galilæans? And how hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God."

And they were all amazed, and were perplexed, saying one to another, "What meaneth this?"

But others mocking said, "They are filled with new wine."

But Peter, standing up with the eleven, lifted up his voice, and spoke forth unto them, saying, "Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel:—

‘And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
Yea and on my servants and on my handmaidens in
those days

Will I pour forth my Spirit; and they shall prophesy. And it shall be, that whosoever shall call on the name of the Lord shall be saved.'

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden by it. For David said concerning him,—

'I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:
Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.
Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.'

"Brethren, I may speak unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that he would set one of his family upon his throne; he foreseeing this spoke of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are

witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he said himself,—

‘The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.’

“Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.”

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, “Brethren, what shall we do?”

And Peter said unto them, “Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.” And with many other words he testified, and exhorted them, saying, “Save yourselves from this crooked generation.”

They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread and the prayers.

And fear came upon every soul: and many wonders

and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and divided them among all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved.

II

A MIRACLE OF THE NEW FAITH

How a Lame Man Was Healed, and What Came of it.

Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. And a certain man that was lame from his birth was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple. This man seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, said, "Look on us."

And he gave heed unto them, expecting to receive something from them. But Peter said, "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk."

And he took him by the right hand, and raised him up: and immediately his feet and his ankle bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God: and knowing that it was he who sat for alms at the Beautiful Gate of the temple, they were filled with wonder and amazement at that which had happened unto him.

And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, "Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. By faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I know that in ignorance ye did it, as did also your rulers. But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spoke by the mouth of his holy prophets which have been since the world began. Moses indeed said, 'A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever

he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.'

"Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, 'And in thy race shall all the families of the earth be blessed.' Unto you first, God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities."

And as they spoke unto the people, the priests and the captain of the temple and the Sadducees came upon them, being greatly troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in prison unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when they had set them in the midst, they inquired, "By what power, or in what name, have ye done this?"

Then Peter, filled with the Holy Spirit, said unto them, "Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to a lame man, by

what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, whereby we must be saved."

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, "What shall we do to these men? that a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name."

And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard."

And they, when they had further threatened them, let them go, not finding how they might punish them, because

of the people; for all men glorified God for that which was done. For the man was more than forty years old, on whom this miracle of healing was wrought.

And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. And they, when they heard it, lifted up their voice to God with one accord, and said, "O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is: who by the Holy Spirit, by the mouth of our father David thy servant, didst say,—

'Why did the Gentiles rage,
And the peoples imagine vain things?
The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his Anointed:'

for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel fore-ordained to come to pass. And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus."

And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

III

ANANIAS AND SAPPHIRA

A Lie and its Consequences.

(The people began to have such an enthusiasm for the new faith, that many of them sold their property, gave the money to the apostles, and all lived together, like one great family. This custom was not altogether wise, and it did not prevail long. While it lasted, disaster came to two people. Ananias and Sapphira had become disciples of the new faith, and, like others, sold their property, but they kept back part, and tried to make the apostles believe that they had given all. The sin lay, not in keeping their property, for no one was required to give it up, but in the deceit.)

And the multitude of them that believed were of one heart and soul: and not one of them said that anything of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as anyone had need.

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also knowing about it, and brought a certain part.

and laid it at the apostles' feet. But Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God."

And Ananias hearing these words fell down and gave up his spirit: and great fear came upon all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter said unto her, "Tell me whether ye sold the land for so much."

And she said, "Yea, for so much."

But Peter said unto her, "How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out."

And she fell down immediately at his feet, and gave up her spirit: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

ST. STEPHEN'S GATE, JERUSALEM
LOOKING IN TOWARD THE CITY

From a photograph belonging to Prof. H. G. Mitchell,
and used by his kind permission



IV

THE FIRST MARTYR

*How Stephen Died Heroically for the New Faith.
The Beginning of Persecution. The Sermon
of Stephen. The Martyr's Crown.*

(The new faith was not destined to win its victories in peace. As the rulers hated Jesus, so they hated the new faith which was now proclaimed in his name; as they crucified the Master, so they persecuted and killed the disciples. Stephen was the first of "the noble army of martyrs," thousands of men, women, and children, who gave their lives gladly for the new faith. It was an army without weapons. The command of Jesus, "resist not evil," was, in the first centuries, obeyed literally. It is worthy of note that the new faith never spread more rapidly nor won greater victories than during these years, when it never lifted sword against its enemies, but conquered them by the power of service and sacrifice.)

And Stephen, who had become prominent among the disciples, was full of grace and power, and wrought great wonders and signs among the people. But certain of the Jews disputed with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spoke. Then they bribed men, who said, "We have heard him speak blasphemous words against Moses, and against God."

And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, who said,

"This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us."

And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

The Defense of Stephen.

And the high priest said, "Are these things so?"

And he said, "Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, 'Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee.' Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell: and he gave him no inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his family after him, when as yet he had no child. And God spoke in this wise, that his family should sojourn in a strange land, and that the people of that land should bring them into bondage, and ill treat them four hundred years. 'And the nation to which they shall be in bondage will I judge,' said God: 'and after that shall they come forth, and serve me in this place.' And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom before

Pharaoh, king of Egypt; and he made him governor over Egypt and all his house. Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent forth our fathers the first time. And at the second time Joseph was made known to his brethren; and Joseph's family became known unto Pharaoh. And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls. And Jacob went down into Egypt; and he died, himself, and our fathers; and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem.

“But as the time of the promise drew nigh, which God promised to Abraham, the people grew and multiplied in Egypt, till there arose another king over Egypt, who knew not Joseph. The same dealt craftily with our race, and compelled our fathers to cast out their babes to the end they might not live. At this season Moses was born, and was exceeding fair; and he was nourished three months in his father's house: and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

“And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian:

and he supposed that his brethren understood that God by his hand was giving them deliverance; but they understood not. And the day following he appeared unto them as they strove, and would have made peace, saying, 'Sirs, ye are brethren; why do ye wrong one to another?' But he that did his neighbor wrong thrust him away, saying, 'Who made thee a ruler and a judge over us? Wouldest thou kill me as thou killedst the Egyptian yesterday?'

"And Moses fled at this saying, and became a sojourner in the land of Midian, where he had two sons. And when forty years were passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord, 'I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob.'

"And Moses trembled, and dared not behold. And the Lord said unto him, 'Loose the shoes from thy feet: for the place whereon thou standest is holy ground. I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt.'

"This Moses whom they refused, saying, 'Who made thee a ruler and a judge?' him hath God sent to be both a ruler and a deliverer by the hand of the angel which appeared to him in the bush. This man led them forth, having wrought wonders and signs in Egypt, and in the Red Sea, and in the wilderness forty years.

"This is that Moses, who said to the children of Israel,

‘A prophet shall God raise up unto you from among your brethren, like unto me.’ This is he that was in the wilderness with the angel which spoke to him in the Mount Sinai, and with our fathers: who received living oracles to give unto us: to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, saying unto Aaron, ‘Make us gods which shall go before us: for as for this Moses, who led us forth out of the land of Egypt, we know not what has become of him.’ And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned, and gave them up to serve idols.

“Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spoke unto Moses, that he should make it according to the figure that he had seen. Which also our fathers, in their turn, brought in with Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days of David; who found favor in the sight of God, and asked to find a habitation for the God of Jacob. But Solomon built him a house. Howbeit the Most High dwelleth not in houses made by hands; as saith the prophet,—

‘The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
Did not my hand make all these things?’

“Ye stiffnecked and unregenerate in heart and ears, ye

do always resist the Holy Spirit: as your fathers did, so do ye. Which one of the prophets did not your fathers persecute? and they killed them which showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not."

Martyrdom.

Now when they heard these things, they were cut to the heart, and they raged against him. But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, "Lord Jesus, receive my spirit."

And he kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried

Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house, and dragging out men and women committed them to prison.

(The martyrdom of Stephen gave a fresh impulse to the new faith. The disciples had been content to stay in Jerusalem, and preach to their own people. But persecution drove them out of the city, so that the gospel came to a wider circle of hearers. We shall see, as the story goes on, how Philip was directed to the officer of Queen Candace, and how Peter, against his will, at first, was sent to the Roman captain. So the new faith broadened, not as the apostles planned, but as God willed.)

V

SIMON THE SORCERER

The New Faith Spreads. The Story of the Man of Samaria Who Wished to Use It for His Own Selfish Advantage.

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those who had unclean spirits, those spirits came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city.

But there was a certain man, Simon by name, who before this in the city used sorcery, and amazed the people of Samaria, claiming that he himself was some great one: to whom they all gave heed, from the least to the greatest, saying, "This man is that power of God which is called Great."

And they gave heed to him, because for a long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself be-

lieved: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit. Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, "Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit."

But Peter said unto him, "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity."

And Simon answered and said, "Pray ye for me to the Lord, that none of the things which ye have spoken come upon me."

VI

PHILIP AND THE QUEEN'S OFFICER

How the New Faith Came to a Servant of a Queen.

An angel of the Lord spoke unto Philip, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: into the desert."

And he arose and went: and behold, a man of Ethiopia, an officer of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, "Go near, and join thyself to this chariot."

And Philip ran to him, and heard him reading Isaiah the prophet, and said, "Understandest thou what thou readest?"

And he said, "How can I, except some one shall guide me?" And he besought Philip to come up and sit with him.

Now the place of the scripture which he was reading was this,—

"He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth."

And the officer said to Philip, "I pray thee, of whom speaketh the prophet this? of himself, or of some other?"

And Philip opened his mouth, and beginning from this passage of scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the officer saith, "Behold, here is water; what doth hinder me to be baptized?"

And he commanded the chariot to stand still: and they both went down into the water, both Philip and the officer, and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the officer saw him no more, for he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

VII

PETER AND DORCAS

How Peter Restored a Good Woman to Life.

And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda.

Now there was at Joppa a certain disciple named Tabitha, that is, Dorcas: this woman was full of good works and deeds of charity which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, "Delay not to come on unto us."

And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, "Tabitha, arise."

And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the disciples and widows, he presented her alive. And it became known throughout all Joppa: and many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

GENERAL VIEW OF LYDDA

From a photograph belonging to Miss Julia W. Snow,
and used by her kind permission

Lydda, the ancient Lod, is a village in the plain of Sharon, ten miles south-east of Joppa. It was an important town in early days, being on the caravan route between the East and Egypt, and a place where the caravans rested and refitted. It was thus the center of a considerable business. It was here that Peter healed Aeneas, and from this place he was summoned to Joppa by the death of Dorcas



VIII

PETER AND THE ROMAN CAPTAIN

Peter's Vision. How a Valuable Recruit Was Enlisted for the New Faith.

Now there was a certain man in Cæsarea, Cornelius by name, a centurion of the company called the Italian company, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. He saw in a vision about the ninth hour of the day, an angel of God coming in unto him, and saying to him, "Cornelius."

And he, fastening his eyes upon him, and being afraid, said, "What is it, Lord?"

And he said unto him, "Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and bring one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea side."

And when the angel that spoke unto him was departed, he called two of his household servants, and a devout soldier of his body guard, and having told all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour: and he became hungry,

and desired to eat: but while they made ready, he fell into a trance; and he beheld the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of four-footed beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, saying, "Rise, Peter; kill and eat."

But Peter said, "Not so, Lord; for I have never eaten anything that is common and unclean."

And a voice came unto him again the second time, "What God hath cleansed, make not thou common."

And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much perplexed as to what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, who was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, "Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them."

And Peter went down to the men, and said, "Behold, I am he whom ye seek: why are ye come?"

And they said, "Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee to come to his house, and to hear words from thee." So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when Peter entered, Cornelius met him, and fell down at his feet, and worshiped him. But Peter raised him up, saying, "Stand up; I myself also am a man."

And as he talked with him, he went in, and found many come together: and he said unto them, "Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean: wherefore also I came without doubting, when I was sent for. I ask therefore with what intent ye sent for me."

And Cornelius said, "Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and said, 'Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.' Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord."

And Peter opened his mouth, and said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is

acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; about Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: how he went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and showed him, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

While Peter yet spoke these words, the Holy Spirit fell on all them which heard the word. And the Jews who believed were amazed, as many as came with Peter, because on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God.

Then answered Peter, "Can any man forbid the water, that these should not be baptized, which have received the Holy Spirit as well as we?"

And he commanded them to be baptized in the name of Jesus Christ.

IX

THE FIRST MISSIONARY JOURNEYS

*How the Disciples at Last Began to Understand
the Meaning of the Command of Jesus,
“Go Ye into All the World.”*

Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, the Jews contended with him, saying, “Thou wentest in to the Gentiles, and didst eat with them.”

But Peter began, and expounded the matter unto them in order, saying, “I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven. And I heard also a voice saying unto me, ‘Rise, Peter; kill and eat.’ But I said, ‘Not so, Lord: for nothing common or unclean hath ever entered into my mouth.’ But a voice answered the second time out of heaven, ‘What God hath cleansed, make not thou common.’ And this was done thrice: and all were drawn up again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent

from Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: and he told us how he had seen the angel standing in his house, and saying, 'Send to Joppa, and bring Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.' And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, 'John indeed baptized with water; but ye shall be baptized with the Holy Spirit.' If then God gave unto them the same gift that he gave unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"

And when they heard these things, they held their peace, and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life."

They therefore that were scattered abroad after the trouble that arose about Stephen, traveled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spoke unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

X

PETER IN PRISON

*How Peter Was Cast into Prison, and How He Escaped
the Hatred of Herod.*

Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And when he had taken him, he put him in prison, and delivered him to four squads of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly by the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shone in the cell: and he smote Peter on the side, and awoke him, saying, "Rise up quickly."

And his chains fell from his hands. And the angel said unto him, "Gird thyself, and bind on thy sandals." And he did so.

And he said unto him, "Cast thy garment about thee, and follow me."

And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision.

And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, "Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, "Thou art mad." But she confidently affirmed that it was even so. And they said, "It is his angel."

But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, "Tell these things unto James, and to the brethren."

And he departed, and went to another place. Now as soon as it was day, there was no small stir among the

soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And Peter went down from Judæa to Cæsarea, and tarried there.

Missionary Journeys and
Adventures of Paul

PERSONS OF THE STORY.

PAUL.

Ananias, a disciple.

Sergius Paulus, a Roman governor.

Elymas, a sorcerer.

Barnabas.

Mark.

Timothy.

Silas.

Gallio, a Roman governor.

Priscilla and Aquila.

Demetrius, a silversmith.

Claudius Lysias, a Roman officer.

Felix, a Roman governor.

Drusilla, wife of Felix.

Festus, a Roman governor.

King Agrippa.

Queen Bernice.

Publius, a Roman officer.

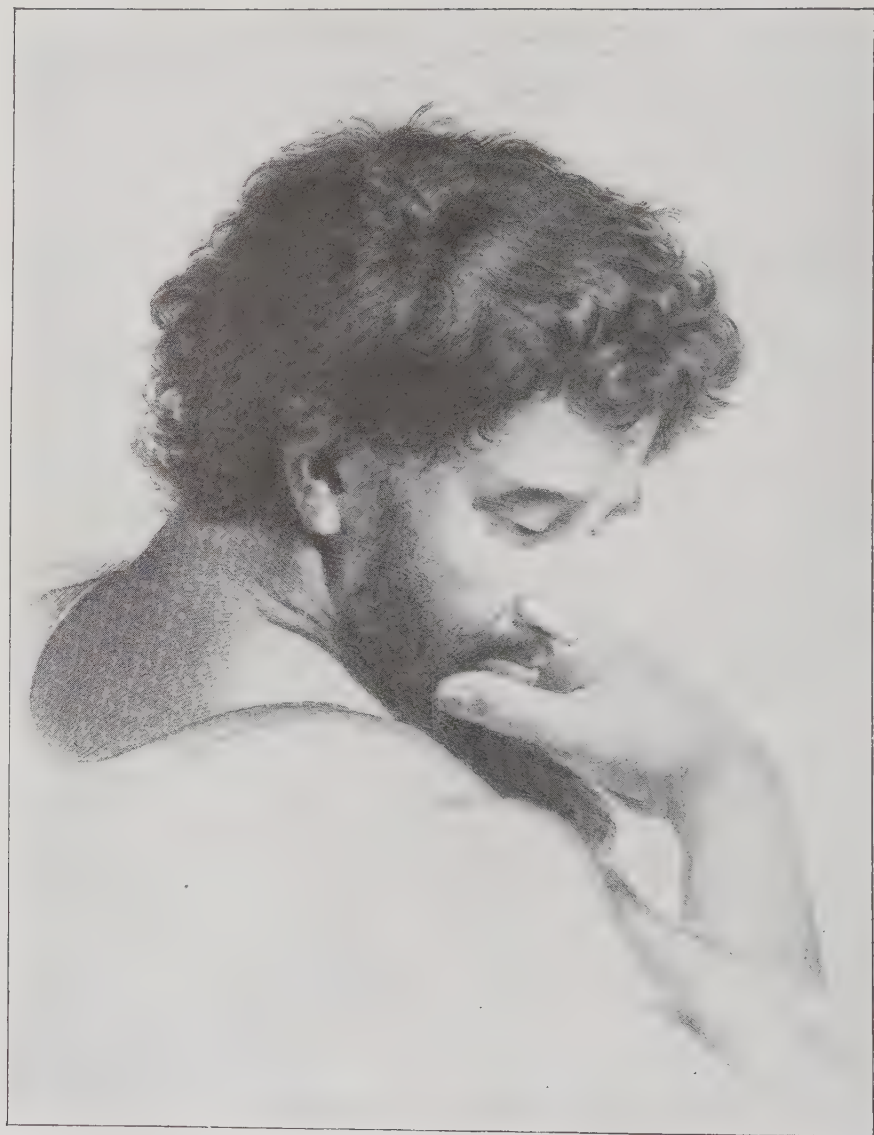
The people of many towns and cities, Roman officials, soldiers, sailors, Christian disciples.

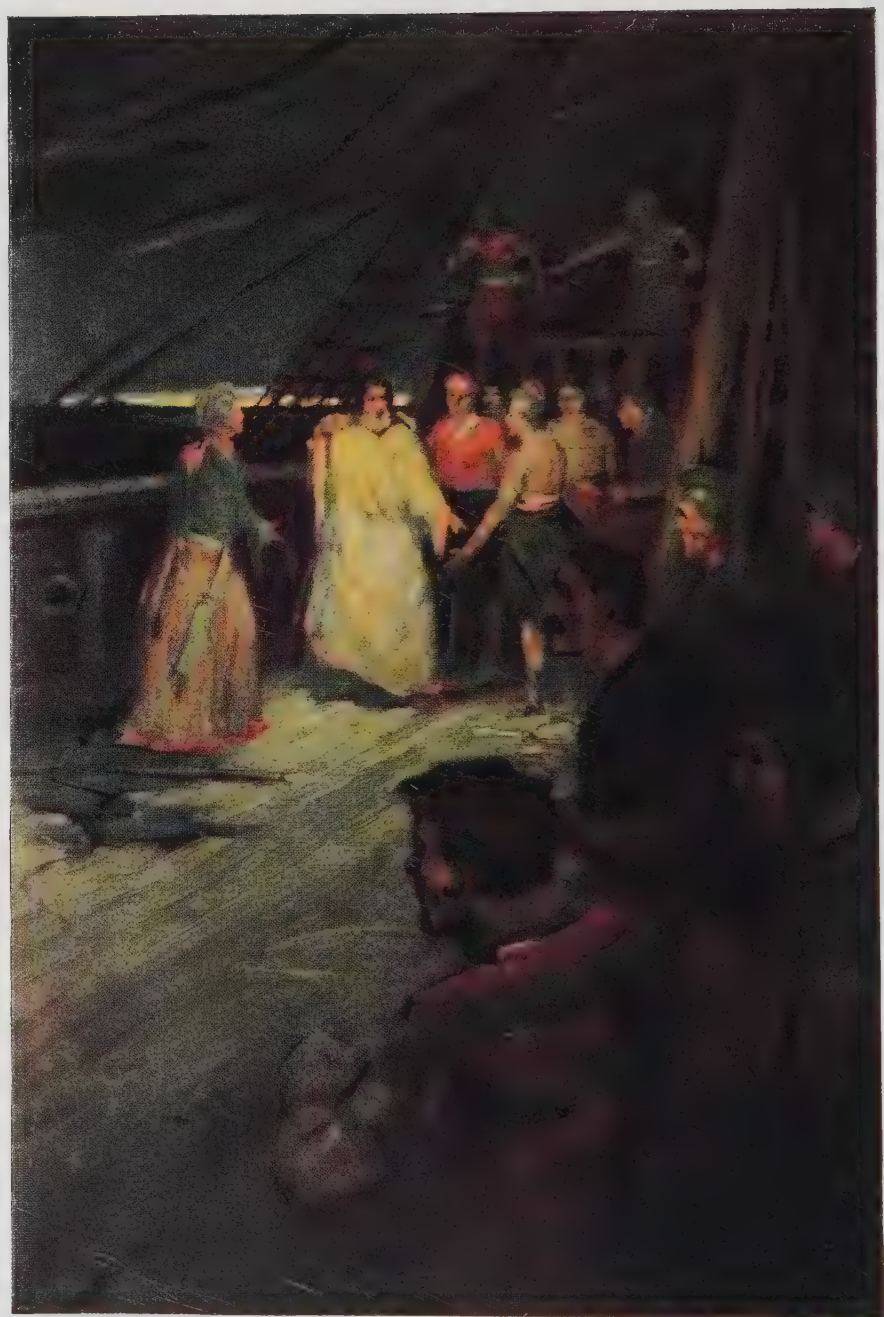
PLACES OF THE STORY.

The places which Paul visited are given elsewhere.

ST. PAUL

By Raphael (1483-1520)





PAUL THE APOSTLE

Now there enters into our story one whose life by any standard of measurement, in its boldness and audacity of plan, in its brilliancy of achievement, in its personal courage and daring, compares favorably with that of any of the heroes of history,—Paul the Apostle. In many respects he resembled the modern successful man of business, the captain of industry, except that his work was done with a purely unselfish motive, loyalty to Jesus Christ and love for his fellowmen.

Paul was born in the Roman city of Tarsus, which is beautifully situated at the mouth of the river Cydnus. It was a city full of delight for an adventurous boy. There was the river sweeping down cold and clear from its mountain snows, the harbor with its great basins and stone quays and the shipping from every land. How Paul must have loved to linger on those wharves, watching the ships and the merchandise and hearing the songs of the sailors. In later days he always loved the city and the sea. He was never far away from them; never far distant from the smell of the sea breeze and the blue waters of the Mediterranean; very often he sailed on those waters, and more than once suffered shipwreck. He was a freeborn Roman, that is, he was so

fortunate as to have been born in a free city. A free Roman city had all the political rights and privileges of the city of Rome itself. This distinction was eagerly sought after, and was often bought with a large price by men who did not possess it by birth. When Paul was a lad he was sent away to Jerusalem to school, where he was taught by one of the most famous teachers. But Paul was always more Roman than Jewish in the actual experiences of his life. When the first persecutions of the Christians began, Saul, for that was his name then, was chosen by the high priest for this work. Everything he did, he did with his might. He gave the Christians no rest, he hunted them from village to village, from house to house, because he thought this was his duty. He was on one of these expeditions, riding hard to Damascus, when he had a vision of Jesus, who called to him and demanded the reason for the persecutions. Blinded by the vision he fell from his horse, and when he came to himself he was a changed man. Some time he spent in solitude, thinking the matter out and preparing for the new life. Then he came out ready to do anything and go anywhere for the Master. The time was ripe for a man of his ability, his boldness, and his knowledge of the world. A man was needed with those qualities which make a great general, to plan and execute the work. All the apostles were Jews, born in Palestine, men who had never traveled outside the narrow boundaries of their native land. They were naturally timid, and failed to realize at first the importance of the new faith as a

world power. Paul was the man for the crisis,—the hero who was destined to carry the new faith to the farther bounds of the empire. His great missionary journeys by land and sea are really campaigns. He had adventures without number, he was beaten and stoned, sometimes he was left on the ground for dead by those who thought they had at last put him out of the way. Often he went on his journey scarred and sore and bruised. The country over which he traveled is the most interesting and romantic in the world, the scene of the stories of mythology, the battle ground of armies. He sailed the seas which were furrowed by the keel of Homer's hero Ulysses. He visited the famous capitals of antiquity. He spoke in cultured Athens, the city of Socrates and Plato. He founded churches in Philippi, where Caesar won his great battle, and in Corinth, one of the richest and wickedest cities of all the Roman empire. He went to Rome, and there, even while in prison, he won for the new faith members of the royal household and officers of the imperial guard. We do not know certainly, but there are traditions to the effect that he visited Spain, and even found his way far beyond the "Pillars of Hercules" out upon the stormy Atlantic to Great Britain. It must not be supposed that he met with no opposition. Even among the members of the Christian church at Jerusalem he was bitterly opposed. There were many Jewish Christians who did not wish the new faith to spread beyond their own race, or if any so-called Gentiles became Christians they thought they should also become Jews. Paul believed that Jesus and his message

were for all alike, that it was a gospel of freedom, a new faith in truth, and his way prevailed. Paul at last, an old man, was beheaded, so it is believed, by the wicked Roman emperor Nero. Thus lived and died one of the greatest and most important characters in all history.

HOW PAUL THE PERSECUTOR LAID ASIDE THE OLD LIFE AND TOOK UP THE NEW

The Vision on the Road to Damascus. The Beginnings of Faith. Service for the New Master.

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of "the Way," whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?"

And he said, "Who art thou, Lord?"

And he said, "I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do."

And the men who journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither ate nor drank.

Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, "Ananias."

And he said, "Behold, I am here, Lord."

And the Lord said unto him, "Arise, and go to Straight street, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight."

But Ananias answered, "Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name."

But the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake."

And Ananias departed, and entered into the house; and laying his hands on him said, "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit."

And at once there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

And he was certain days with the disciples which were at Damascus. And at once in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, "Is not this that man who in Jerusalem made havoc of them who called on the name of Jesus? and he had come hither for this intent, that he might bring them bound before the chief priests." But Saul increased

THE CITY OF TARSUS, LOOKING NORTHEAST TOWARD THE
TAURUS MOUNTAINS. THE AMERICAN COLLEGE IS
IN THE FOREGROUND

Copyright by Underwood & Underwood
and used by special permission

Tarsus was a Roman metropolis with all the distinctions and privileges which the name implied. It was beautifully situated. The broad river Cydnus, breaking through a cleft in the Taurus Mountains, fell in a wide cascade to the plain, and flowed clear and cold from its mountain snows through the city. At evening the people used to gather in their roof gardens on the housetops to watch the setting sun as it turned the snowy summit of the mountain chain into rose and filled the valley with golden mist. But beauty of situation was not the only source of civic pride. Tarsus was a rich and influential center of trade, and it maintained its importance by the most lavish municipal expenditure, by what we moderns call enterprise and push.

When Paul as a boy wandered down to the wharves to see the sights, to listen to the sounds of the sailors and the ships, and to breathe that indefinable atmosphere of the sea which is so fascinating to the growing lad, he could not fail to admire those great stone basins and quays which made Tarsus a seaport in spite of the treacherous sands of the rapid river



the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And after many days, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his friends took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he attempted to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spoke and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it they brought him down to Cæsarea, and sent him forth to Tarsus.

So the church throughout all Judæa and Galilee and Samaria had peace, being built up; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

And some time after, Barnabas went forth to Tarsus to seek for Saul: and when he had found him, he brought him to Antioch. And it came to pass, that for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

THE FIRST MISSIONARY JOURNEY OF PAUL

On his first journey Paul went by sea from *Seleucia*, the port of Antioch, to the *Island of Cyprus*. He crossed the island from east to west. He landed at *Salamis* and set sail from *Paphos*. He arrived at *Perga* in Southern Asia Minor, and then set out for a campaign of about two years in the great Roman province of Galatia. It is for the most part a wild and desolate country. There were snowy mountain ranges with perilous passes infested by robbers, rushing torrents, and precipitous roads, before he could come to the cities which lay behind the mountains. He was often in great danger, and many times suffered persecution. The places mentioned are *Antioch*, *Iconium*, *Lystra*, and *Derbe*. Then he and his companions came down to Perga, setting sail from the port of Attalia for *Antioch* in Cilicia.

Companions: Barnabas and John Mark.

I

PAUL AND BARNABAS SAIL FOR CYPRUS

At Paphos a Roman Nobleman is Won to the New Faith.

(There having been a time of famine, Paul and Barnabas had been sent by the Christians at Antioch to Jerusalem with relief to the Christians in that city. When they returned they found new work awaiting them.)

A CORNER OF OLD WALL AT DAMASCUS

Where, tradition says, Paul was let down by a basket. The square building
is a modern structure

From a photograph belonging to Mr. S. E. Bridgman,
and used by his kind permission

"When the Moslems took Damascus in 634, the great cathedral was divided between Mohammedans and Christians. Seventy years later it was absorbed by the conquerors, and was rebuilt to become one of the greatest, if not the richest, of the mosques of Islam. The rebuilding destroyed all the Christian features, except that which, still above the south portal, preserves this prayer and prophecy: 'Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth for all generations.'"—*G. A. Smith*



Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." Then, when they had fasted and prayed and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas the sorcerer withstood them, seeking to turn aside the proconsul from the faith. But Saul, who was also called Paul, filled with the Holy Spirit, fastened his eyes on him, and said, "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season."

And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

II

FROM CYPRUS TO ANTIOCH

Paul's Sermon at Antioch.

Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, "Brethren, if ye have any word of exhortation for the people, say on." And Paul stood up, and beckoning with his hand said,—

"Men of Israel, and ye that fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And for about the time of forty years he bore with them in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them judges until Samuel the prophet. And after-

ward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bore witness, and said, 'I have found David the son of Jesse, a man after my heart, who shall do all my will.'

"Of this man's family hath God according to promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John was finishing his work, he said, 'What suppose ye that I am? I am not he. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose.' Brethren, children of the race of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb.

"But God raised him from the dead: and he was seen for many days by them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, 'Thou art my Son, this day have I

begotten thee.' And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, 'I will give you the holy and sure blessings of David.' Because he saith also in another psalm, 'Thou wilt not give thy Holy One to see corruption.' For David, after he had in his own generation served the counsel of God, he fell asleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption.

"Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken in the prophets;—

Behold, ye despisers, and wonder, and perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare
it unto you.' "

And as they went out, they besought that these words might be spoken to them the next Sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

And the next Sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spoke out boldly, and

said, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,—

‘I have set thee for a light of the Gentiles,

That thou shouldest be for salvation unto the uttermost part of the earth.’ ”

And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Spirit.

III

THROUGH THE TOWNS OF GALATIA

Paul is Stoned by the Mob. His Escape and Return.

And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the Gentiles, and made them hostile to the brethren. Long time therefore they tarried there speaking boldly in the Lord, who

bore witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an attempt, both of the Gentiles and of the Jews with their rulers, to treat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the gospel.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his birth, who never had walked. This man heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, "Stand upright on thy feet." And he leaped up and walked.

And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men." And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, "Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is:

who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness."

And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that "through many tribulations we must enter into the kingdom of God." And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they had come, and had gathered the church together, they told all things that God had done with them, and how he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

IV

A DISTURBANCE IN THE CHURCH

How a Serious Dispute Was Settled by Mutual Conference.

(Trouble arose in the church very early over the question of admitting people of the outside world, or Gentiles, into the fellowship of the faith. There was a party in the church who insisted very strongly that the Gentiles, if they came in, must conform to all the rites and ceremonies of the Jews. Another party, headed by Paul, said that it was not necessary for the Gentiles to become Jews; that they could be Christians without following all the religious ceremonies of the Jews. After Paul and Barnabas returned from their missionary journey, and reported the conversion of many Gentiles to the new faith, a great meeting of the leaders was called at Jerusalem, and the matter, after warm discussion, was decided in favor of the broader view of Paul.)

And certain men came down from Judæa and taught the brethren, saying, "Except ye keep the custom of Moses, ye cannot be saved." And when Paul and Barnabas had no little disagreement and questioning with them, the brethren decided that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received by the church and the apostles and the elders, and they repeated all the things that God had done with them.

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up and said unto them, "Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bore them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

And all the multitude kept silence; and they hearkened unto Barnabas and Paul as they told what signs and wonders God had wrought among the Gentiles by them. And after they had ceased speaking, James answered, saying,—

"Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,—

'After these things I will return,
And I will build again the tabernacle of David, which
is fallen;
And I will build again the ruins thereof,
And I will set it up:
That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
Saith the Lord, who maketh these things known from
the beginning of the world.'

“Wherefore my judgment is, that we trouble not those who from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from uncleanness, and from what is strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every Sabbath.”

Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren: and they wrote thus by them,—

“The apostles and the elder brethren unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:—

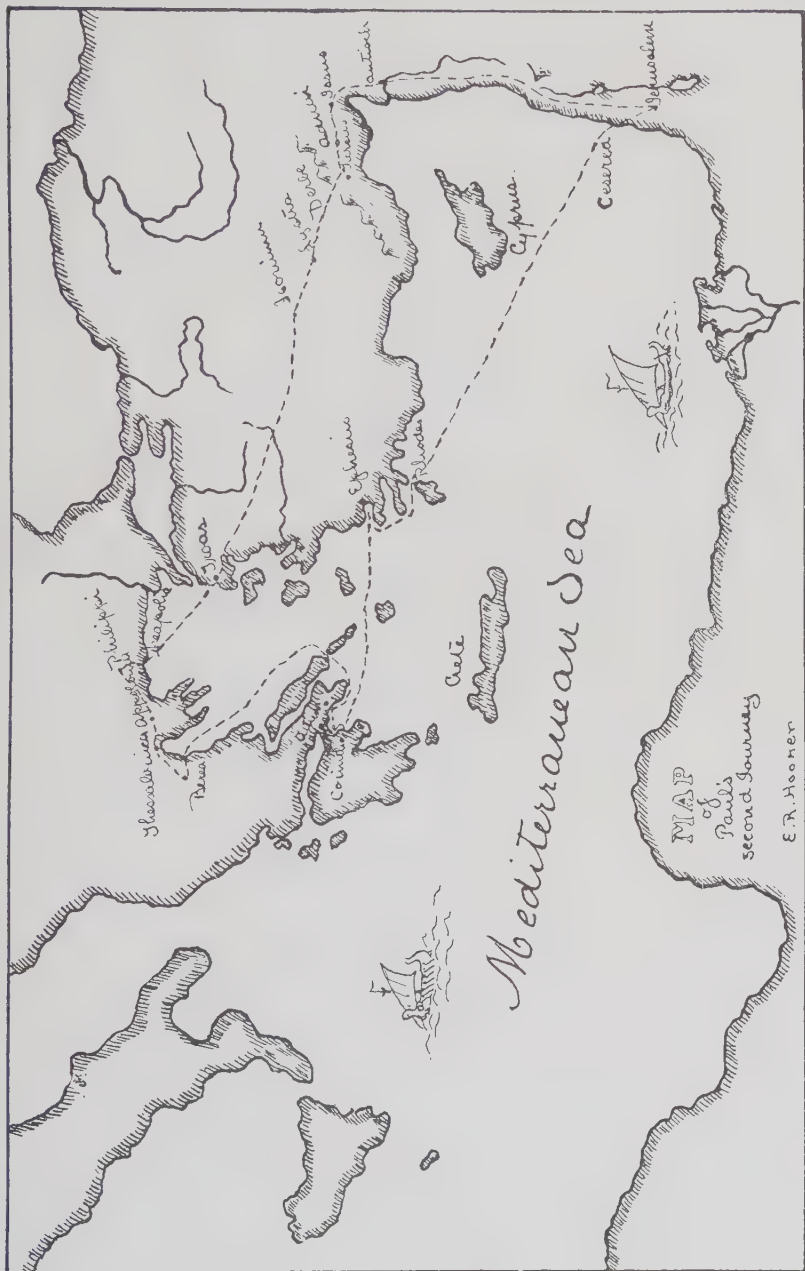
“Forasmuch as we have heard that certain men who went out from us have troubled you with words, vexing your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from uncleanness; from which if ye keep yourselves, it shall be well with you. *Fare ye well.*”

So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation it afforded. And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. And after they had spent some time there, they were dismissed in peace from the brethren to those that had sent them forth. But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

THE SECOND MISSIONARY JOURNEY

Paul started on his second missionary journey by the land route, passing through his native city of *Tarsus*, over the Taurus mountains and into Galatia, where he revisited the cities of *Derbe* and *Lystra*. He attempted to visit other places, but was prevented from doing so, and pressed on through many miles of wild and desolate country of northern Asia Minor until the welcome waters of the Aegean again greeted his eyes at *Troas*. Here he faced Europe and the great crisis of his life. In the night he saw the vision of the man and heard the cry, "Come over into Macedonia and help us." Then Paul determined upon the great step which meant so much to the world. He went on board a coaster at *Troas*, made "a straight run" to the island of *Samothracia*, and the next day came to the harbor of *Neapolis*, which is only a few miles from *Philippi*. The important Macedonian campaign included the cities of *Philippi*, *Thessalonica*, and *Beroea*. Here his work in Macedonia abruptly ended. In danger of his life from evil persons who followed him from *Thessalonica*, he was hurried out of the country by his friends and journeyed by land and sea to *Athens*. Then he went to *Corinth*, where he stayed for some time preaching and working at his trade of tent-maker. Embarking on a pilgrim ship carrying Jews to Passover, Paul sailed to *Caesarea* and then journeyed to *Jerusalem*, stopping briefly on the way at *Ephesus*. Thus ended the second great journey.

Companions: Silas and Timothy.



I

REVISITING THE SCENES OF FORMER VICTORIES
IN PHRYGIA AND GALATIA*Paul and Barnabas Again Take the Field.*

And after some time, Paul said unto Barnabas, "Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare."

And Barnabas was minded to take with them John also, who was called Mark. But Paul thought it not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess who believed in the new faith, but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. And Paul took him with him.

And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they attempted to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas.

II

"THE MACEDONIAN CRY"

The New Faith Enters Europe. The Midnight Rescue from the Jail at Philippi.

And a vision appeared to Paul in the night, There was a man of Macedonia standing, beseeching him, and saying, "Come over into Macedonia, and help us."

And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. And on the Sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spoke to the women who were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one who worshiped God, heard us: whose heart the Lord opened, to give heed to the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." And she persuaded us.

And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsay-

ATHENS—HARBOR OF PIRAEUS—SALAMIS IN THE DISTANCE

From a photograph belonging to the Forbes Library, Northampton, Mass.,
and used by special permission

Into this harbor came the ship of Paul on his voyage from the North. In the distance is the immortal battle place of Salamis, where the Persian fleet was destroyed. Of the voyage of Paul from Thessaly to Athens it is said, "All the land and water in sight became more eloquent as he advanced: the lights and shadows, both of poetry and history, were on every hand: every rock was a monument, every current was animated by some memory of the past"



ing. The same following after Paul and us cried out, saying, "These men are servants of the Most High God, who proclaim unto you the way of salvation."

And this she did for many days. But Paul, being greatly troubled, turned and said to the spirit, "I charge thee in the name of Jesus Christ to come out of her."

And it came out that very hour.

But when her masters saw that the hope of their gain was gone, they laid hold of Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them to the magistrates, they said, "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans."

And the multitude rose up together against them: and the magistrates tore their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison house were shaken: and immediately all the doors were opened; and every one's bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped.

But Paul cried with a loud voice, saying, "Do thyself no harm: for we are all here."

And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, "Sirs, what must I do to be saved?"

And they said, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."

And they spoke the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

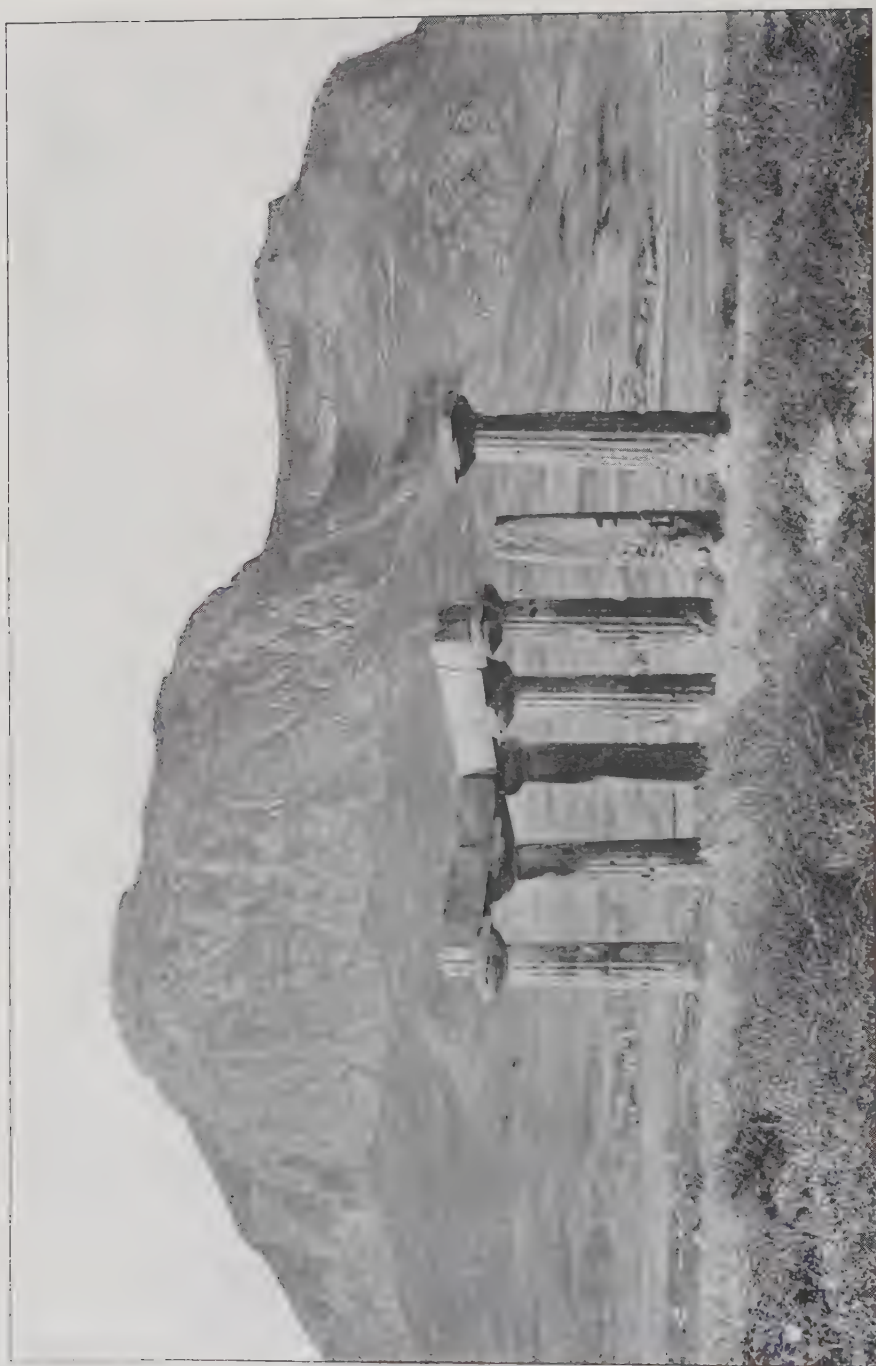
But when it was day, the magistrates sent the police, saying, "Let those men go." And the jailer reported the words to Paul, saying, "The magistrates have sent to let you go: now therefore come forth, and go in peace." But Paul said unto them, "They have beaten us publicly, uncondemned, men who are Romans, and have cast us into prison; and do they now cast us out secretly? nay verily; let them come themselves and bring us out."

And the police reported these words unto the magistrates: and they feared, when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

THE TEMPLE OF APOLLO AT CORINTH, WITH THE
ACROPOLIS IN THE BACKGROUND

From a photograph belonging to Smith College,
and used by special permission

"It was its conspicuous position on the narrow neck of land between the Aegean and Ionian seas which was the main cause of Corinth's greatness. The construction of the famous ship Argo, on which Jason sailed in search of the Golden Fleece, is assigned by mythology to Corinth. The first Greek triremes were certainly built here. Neptune was her god. Her colonies were spread over distant coasts in the East and West. Ships came to her harbor from every sea"



III

PREACHING IN THE MACEDONIAN CITIES

Riot in Thessalonica. Success in Beroea.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the scriptures, arguing that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, "whom," said he, "I proclaim unto you, is the Christ."

And some of them were persuaded, and joined Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city in an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, "These men who have turned the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus."

And they troubled the multitude and the rulers of the city, when they heard these things. And when they had taken bail from Jason and the rest, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come

thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, to see whether these things were so. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

IV

PAUL AT ATHENS

The Leader of the New Faith Speaks on Classic Ground.

Now while Paul waited for them at Athens, he was aroused, as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, "What would this babbler say?" others, "He seemeth to be a teacher of strange gods": because he preached Jesus and the resurrection.

THE PARTHENON, ONE OF THE TEMPLES ON THE
ACROPOLIS AT ATHENS

From a photograph belonging to the Forbes Library, Northampton, Mass.,
and used by special permission

“Crowning the Acropolis was the Parthenon, the glorious temple which rose in the proudest period of Athenian history to the honor of Minerva, and which ages of war and decay have only partially defaced. The sculptures on one side of the pediments represented the birth of the goddess; those on the other depicted her contest with Neptune. Under the outer cornices were groups exhibiting the victories achieved by her champions. Round the inner frieze was the long series of the Panathenaic procession.” The Acropolis, with its splendid temples, was on Paul’s right and in full view as he preached on the Areopagus



And they took hold of him, and brought him unto the Areopagus, saying, "May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean." (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) And Paul stood in the midst of the Areopagus, and said,—

"Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription,—

TO AN UNKNOWN GOD.

What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one people every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said,—

'For we are also his offspring.'

Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by

art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Now when they heard of the resurrection of the dead, some mocked; but others said, "We will hear thee concerning this yet again."

Thus Paul went out from among them. But certain men were drawn to him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

V

TENTMAKING IN CORINTH

A Roman Officer Champions the New Faith.

After these things Paul departed from Athens, and came to Corinth. There he found a certain Jew named Aquila, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome. He became acquainted with them; and because he was of the same trade, he abode with them, and they worked together; for by their trade they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks.

RUINS AT CORINTH

Photograph taken by Rev. Frank L. Goodspeed, Ph.D., of Springfield, Mass.,
and used by his kind permission

“By virtue of her situation on ‘the bridge of the seas,’ Corinth became the common resort and the universal market of the Greeks. Her population and wealth were further augmented by the manufactures in metallurgy, dyeing, and porcelain, which grew up in connection with her commerce. The wealth, luxury, and profligacy of Corinth were proverbial in the ancient world”



But when Silas and Timothy came down from Macedonia, Paul gave attention to preaching, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."

And he departed thence, and went into the house of a certain man named Titus Justus, one who worshiped God, whose house was close to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And the Lord said unto Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city."

And he dwelt there a year and six months, teaching the word of God among them.

But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgment seat, saying, "This man persuadeth men to worship God contrary to the law."

But when Paul was about to open his mouth, Gallio said unto the Jews, "If indeed it were a matter of wrong or of wicked villainy, O ye Jews, it would be reasonable that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters."

And he drove them from the judgment seat. And they all laid hold of Sosthenes, the ruler of the synagogue, and

beat him before the judgment seat. And Gallio cared for none of these things.

And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a vow. And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to abide a longer time, he consented not; but taking his leave of them, and saying, "I will return again unto you, if God will," he set sail from Ephesus.

And when he had landed at Cæsarea, he went up to Jerusalem and saluted the church, and went down to Antioch.

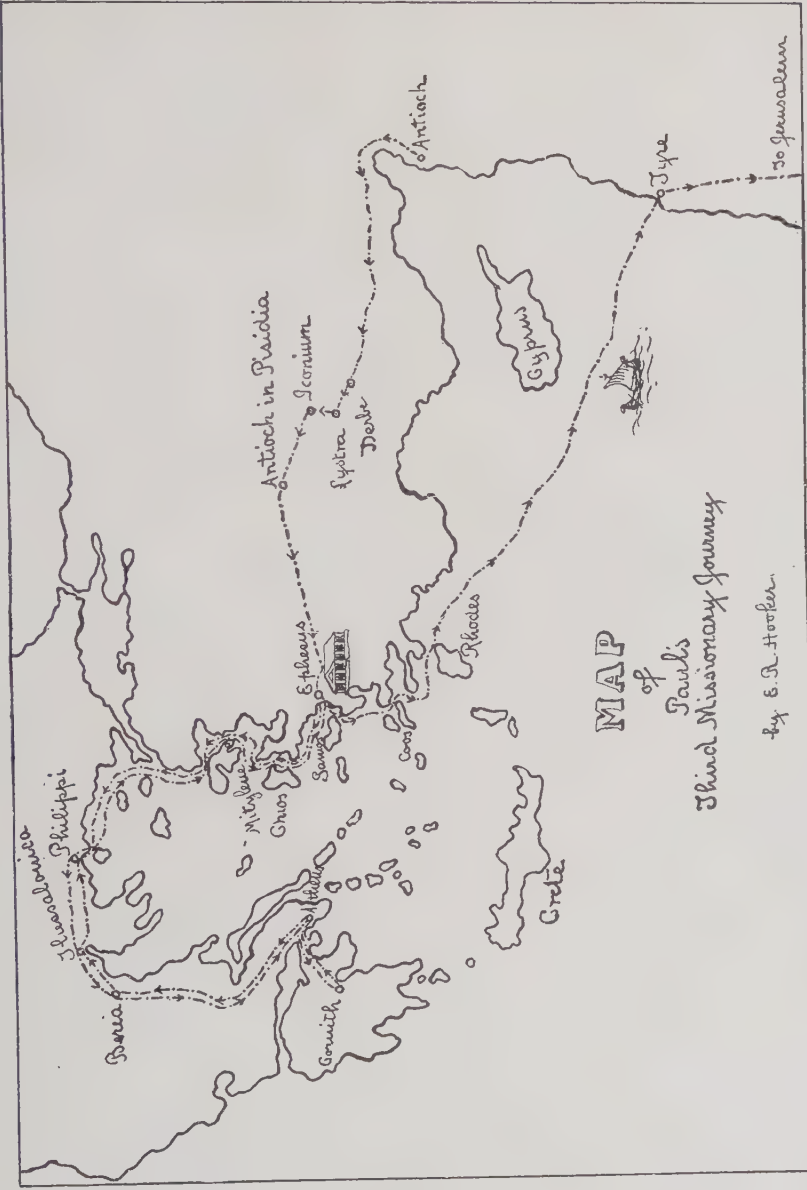
THE VALE OF TEMPE

On the slopes of Olympus

From a photograph belonging to Smith College,
and used by special permission

"The shepherds on the heights above the vale of Tempe may have watched the sails of Paul's ship as it moved like a speck over the waters of the Thermaic Gulf."—*Howson*





MAP of Paul's Third Missionary Journey

by E. R. Hooker

THE THIRD MISSIONARY JOURNEY

After brief visits at *Jerusalem* and *Antioch*, Paul started by the land route for Galatia. After revisiting the churches there he came through central Asia Minor to *Ephesus*. For two years Paul made this great city the center of missionary effort. After the great riot in *Ephesus*, which interrupted his plans, Paul set sail on a coasting vessel for *Macedonia*, changing ship at *Troas*. Thence he sailed for *Philippi* and remained three months with the Macedonian churches. Then he went to *Corinth*, where he stayed three months more. At the opening of navigation in the spring he sailed again for *Macedonia*, visiting *Philippi*. From *Philippi* he started on a long and tedious voyage by coasting vessel, bound for Jerusalem. He touched on the voyage at *Troas*, *Assos*, *Mitylene*, *Samos*, *Trogyllium*, *Miletus*, *Cos*, *Rhodes*, *Patara*. These are towns on the islands and along the coast of Asia Minor. The ship made slow progress, doing a coasting trade no doubt, and waiting for favorable winds. At *Patara* they found a big merchantman bound directly for Tyre, calling only at Myra. Before the strong west wind the ship made a good run out of sight of land from coast to coast except when the southern shores of Cyprus were passed. After a few days' stop at Tyre, the ship went on to *Caesarea*, stopping at *Ptolemais*. Then Paul went up to Jerusalem, and the great third missionary campaign was over.

Companions: Various disciples.

I

FAR AND WIDE BY LAND AND SEA

"I Must Also See Rome."

After having spent some time at Antioch, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus. His preaching here had great effect. And not a few of them that practiced curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome."

And having sent into Macedonia two of his companions who ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

II

A RIOT IN EPHESUS

"Great is Diana of the Ephesians!"

And about that time there arose no small stir concerning the new faith. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought

RUINS OF GREAT GREEK THEATER AT MILETUS

Copyright by Underwood & Underwood
and used by special permission

Miletus once was one of the leading centers of Greek civilization, which began to decay in Paul's day

"Even in Homer, the 'Carian Miletus' appears as a place of renown. Eighty colonies went forth from the banks of the Mæander, and some of them were spread even to the eastern shores of the Black Sea and beyond the Pillars of Hercules to the west. It received its first blow in the Persian war, when its inhabitants, like the Jews, had experience of a Babylonian captivity. It suffered once more in Alexander's great campaign; and after his time it gradually began to sink towards its present condition of ruin and decay, from the influence, as it would seem, of mere natural causes,—the increase of alluvial soil in the delta having the effect of removing the city gradually farther and farther from the sea. Even in the Apostle's time, there was between the city and the shore a considerable space of level ground, through which the ancient river meandered in new windings, like the Forth at Stirling. Few events connect the history of Miletus with the transactions of the Roman Empire. When St. Paul was there, it was simply one of the second-rate seaports on this populous coast, ranking, perhaps, with Adramyttium or Patara, but hardly with Ephesus or Smyrna"



no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, "Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshipeth." And when they heard this, they were filled with wrath, and cried out, saying,

"GREAT IS DIANA OF THE EPHESIANS!"

And the city was filled with the confusion: and they rushed with one accord into the theater, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to venture into the theater. Some therefore cried one thing, and some another: for the assembly was in confusion; and the larger part knew not wherefore they were come together.

And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defense unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out,—

"GREAT IS DIANA OF THE EPHESIANS!"

And when the town clerk had quieted the multitude, he saith, "Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be denied, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and here are judges: let them accuse one another. But if ye seek anything about other matters, it shall be settled in the regular assembly. For indeed we are in danger of being accused concerning this day's riot, there being no cause for it: and we shall not be able to give account of this concourse."

And when he had thus spoken, he dismissed the assembly.

III

FAREWELLS TO THE CHURCHES

Paul Starts on a Fateful Journey.

And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into Greece. And when he had spent three months there, and a plot was laid against him by the Jews, as he was

HARBOR OF ASSOÏ

Copyright by Underwood & Underwood
and used by special permission

"Of the city of Assos itself, we must conclude, if we compare the description of the ancients with present appearances, that its aspect as seen from the sea was sumptuous and grand. A terrace with a long portico was raised by a wall of rock above the water line. Above this was a magnificent gate, approached by a flight of steps. Higher still was the theater, which commanded a glorious view of Lesbos and the sea, and those various buildings which are now a wilderness of broken columns, triglyphs, and friezes. The whole was crowned by a citadel of Greek masonry on a cliff of granite. Such was the view which gradually faded into indistinctness as the vessel retired from the shore, and the summits of Ida rose in the evening sky"



about to set sail for Syria, he determined to return through Macedonia. And there accompanied him as far as Asia a company of men from the various churches. But these had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, overpowered with deep sleep; and as Paul discoursed yet longer, he fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, "Make ye no ado; for his life is in him."

And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and were not a little comforted.

But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for

he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them, "Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions await me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God.

"Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you bishops, to feed the church of God, which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your

DISTANT VIEWS OF OLYMPUS

Photographs taken by Prof. George Norlin. Owned by Arthur S. Cooley, Ph.D.,
and used by his kind permission

It was near the foot of Olympus, the most famous mountain in Greece, "the home of the gods," that Paul embarked on his voyage to Athens, and it was often in sight as he sailed from point to point in the Aegean Sea. The whole of Paul's route in Macedonia was over historical ground. He traveled over the route taken by Xerxes' army when it swept down to overwhelm Greece. He passed near the Pass of Thermopylæ, where one of the most famous defenses of history was made; at Philippi he was close to the confines of Thracian barbarism, and on the spot where the last battle was fought in defense of the republic; at Berea he was near the famous battleground of Pydna, which reduced Macedonia to a Roman province



own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.' "

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

And when it came to pass that we were parted from them, and had set sail, we came with a straight course to Cos, and the next day unto Rhodes, and from thence to Patara: and having found a ship crossing over unto Phœnicia, we went aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed to Syria, and landed at Tyre: for there the ship was to unload her cargo. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. And when it came to pass that we had accomplished the days,

we departed and went on our journey; and they all, with wives and children, accompanied us on our way, till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the morrow we departed, and came to Cæsarea: and entering into the house of Philip the evangelist, we abode with him. Now this man had four daughters, who prophesied. And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, "Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

Then Paul answered, "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And when he would not be persuaded, we ceased, saying, "The will of the Lord be done."

And after these days we went up to Jerusalem. And there went with us also certain of the disciples from Cæsarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

CAPE SUNION

Photograph taken by Dr. C. W. Bill. Owned by Arthur S. Cooley, Ph.D.,
and used by his kind permission

The ship on which Paul sailed rounded this point on her way to Athens. The white columns of the famous temple of Minerva, always a landmark to Greek sailors, are still seen upon the headland

THE ISLAND OF NAXOS

Photograph taken by Dr. C. W. Bill. Owned by Arthur S. Cooley, Ph.D.,
and used by his kind permission

The mountains of the island of Naxos must often have been seen by Paul on his voyages. The Aegean Sea is almost deserted now, but in classic times it was crowded with the commerce of the East



THE CAPTAIN OF THE NEW FAITH IN THE HANDS OF HIS FOES

I

THE JEWS STIR UP A RIOT

Paul, in Great Peril, is Saved by a Roman Officer.

(When Paul reached Jerusalem he worshiped, as was his custom, in the temple. But he had many enemies who said that he was a traitor to the Jewish faith because he was friendly with people who were not Jews.)

Paul's enemies stirred up all the multitude, and laid hands on him, crying out, "Men of Israel, help: This is the man, who teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place."

For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the garrison, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when

they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on Paul, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when the captain could not know the truth for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, he was borne by the soldiers on account of the violence of the crowd; for the multitude of the people followed after, crying out, "Away with him."

And as Paul was about to be brought into the castle, he saith unto the chief captain, "May I say something unto thee?"

And he said, "Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?"

But Paul said, "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people."

II

ON THE CASTLE STAIRS

Paul Defends Himself Before the People.

When the officer gave him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when they were all silent, he spoke unto them in the Hebrew

CITY OF SALONICA

Copyright by Underwood & Underwood
and used by special permission

This is the city known in Paul's time as Thessalonica, which has come into such prominence during the great European war (1916)

The apostolic city at which we are now arrived was known in the earliest periods of its history under various names. Under that of Therma it is associated with some interesting recollections. It was the resting place of Xerxes on his march; it is not unmentioned in the Peloponnesian war; and it was a frequent subject of debate in the last independent assemblies of Athens. When the Macedonian power began to overshadow all the countries where Greek was spoken, this city received its new name, and began a new and more distinguished period of its history. A sister of Alexander the Great was called Thessalonica, and her name was given to the city of Therma, when rebuilt and embellished by her husband, Cassander, the son of Antipater. This name, under a form slightly modified, has continued to the present day. The "Salneck" of the early German poets has become the Saloniki of the modern Levant. Its history can be followed as continuously as its name. When Macedonia was partitioned into four provincial divisions by Paulus Emilius, Thessalonica was the capital of that which lay between the Axios and the Strymon. When the four regions were united into one Roman province, this city was chosen as the metropolis of the whole. Its name appears more than once in the annals of the Civil wars. It was the scene of the exile of Cicero, and one of the stages of his journey between Rome and his province in the East. Antony and Octavius were here after the battle of Philippi; and coins are still extant which allude to the "freedom" granted by the victorious leaders to the city of the Thermaic gulf. Strabo, in the first century, speaks of Thessalonica as the most populous town in Macedonia. Lucian, in the second century, uses similar language. Before the founding of Constantinople, it was virtually the capital of Greece and Illyricum, as well as of Macedonia, and shared the trade of the Aegæan with Ephesus and Corinth. Even after Constantinople was built and reigned over the Levant we find both pagan and Christian writers speaking of Thessalonica as the metropolis of Macedonia and a place of great magnitude



language, saying, "Brethren and fathers, hear ye the defense which I now make unto you."

And when they heard that he spoke unto them in the Hebrew language, they were the more quiet: and he saith,—

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also who were there unto Jerusalem in bonds, to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell to the ground, and heard a voice saying unto me, 'Saul, Saul, why persecutest thou me?' And I answered, 'Who art thou, Lord?' And he said unto me, 'I am Jesus of Nazareth, whom thou persecutest.' And those who were with me beheld indeed the light, but they heard not the voice of him that spoke to me. And I said, 'What shall I do, Lord?' And the Lord said unto me, 'Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.' And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me,

and standing by me said unto me, 'Brother Saul, receive thy sight.' And in that very hour I looked up and saw him. And he said, 'The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.' And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, 'Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me.'

"And I said, 'Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.' And he said unto me, 'Depart: for I will send thee forth far hence unto the Gentiles.' "

And they gave him audience unto this word: and they lifted up their voice, and said, "Away with such a fellow from the earth: for it is not fit that he should live." And they cried out, and threw off their garments, and cast dust into the air.

SYRACUSE

Photograph taken by Arthur S. Cooley, Ph.D.,
and used by his kind permission

Paul's ship touched here on her way to Rome, remaining in the harbor three days

PUTEOLI

Photograph taken by Arthur S. Cooley, Ph.D.,
and used by his kind permission

This was one of the ports of Rome, where the great corn ship on which Paul sailed discharged her cargo. This city was on the northern shores of the famous Bay of Naples. Across the bay was the naval station of Rome, where the imperial fleet lay at anchor. "The angry neighbor of Naples was not then an unsleeping volcano, but a green and sunny background to the bay. No one could have suspected that the time was so near when the admiral of the fleet at Misenum would be lost in its fiery eruption; and little did the apostle dream, as he looked from the 'Twin Brothers' deck across the bay, that a ruin like that of Sodom and Gomorrah hung over the fair cities of Herculaneum and Pompeii at the base of the mountain, and that the Jewish princess, who had so lately conversed with him in his prison at Cæsarea, would find her tomb in the ruins"



III

A CITIZEN OF THE EMPIRE

*The Roman Officer Discovers that Paul is a Fellow-Citizen
and Offers an Apology.*

The chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

And when the centurion heard it, he went to the chief captain, and told him, saying, "What art thou about to do? for this man is a Roman."

And the chief captain came, and said unto him, "Tell me, art thou a Roman?"

And he said, "Yea."

And the chief captain answered, "With a great sum obtained I this citizenship."

And Paul said, "But I am a Roman born."

They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

IV

PAUL BEFORE THE COUNCIL

A Division Among the Members.

But on the morrow, desiring to know why he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking steadfastly on the council, said, "Brethren, I have lived before God in all good conscience until this day."

And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, "God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?"

And they that stood by said, "Revilest thou God's high priest?"

And Paul said, "I knew not, brethren, that he was high priest: for it is written, 'Thou shalt not speak evil of a ruler of thy people.'"

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question."

And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was

CAESAR AUGUSTUS

The first, and one of the greatest, of the rulers of the Roman empire to be called "Cæsar." He was in power when Christ was born. The Cæsar to whom Paul appealed was Nero, one of the worst of the Cæsars



divided. (For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees believe both.) And there arose a great clamor: and some of the scribes of the Pharisees stood up, and strove, saying, "We find no evil in this man: and what if a spirit hath spoken to him, or an angel?"

And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, and said, "Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

V

A CONSPIRACY AGAINST PAUL

Certain Fanatical Jews Make a Vow to Kill Paul, and He is Sent to Governor Felix, Under Escort of a Strong Body of Roman Cavalry.

And when it was day, the Jews banded together, and bound themselves by an oath, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which made this conspiracy. And they came to the chief priests and the elders, and said, "We have bound ourselves by a great oath, to taste nothing until we have killed Paul. Now therefore do ye with the council

request the chief captain to bring him down unto you, as though ye would judge of his case more exactly: and we, before he comes near, are ready to slay him.”

But Paul’s sister’s son heard of their lying in wait, and he came and entered into the castle, and told Paul. And Paul called unto him one of the centurions, and said, “Bring this young man unto the chief captain: for he hath something to tell him.”

So he took him, and brought him to the chief captain, and saith, “Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee.”

And the chief captain took him by the hand, and going aside asked him privately, “What hast thou to tell me?”

And he said, “The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves by an oath, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee.”

So the chief captain let the young man go, charging him, “Tell no man that thou hast informed me of this.”

And he called unto him two of the centurions, and said, “Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.”

And he bade them provide a beast for Paul to ride on,

and bring him safe unto Felix the governor. And he wrote a letter after this form:—

“Claudius Lysias unto the Most Excellent Governor Felix, greeting:—

“This man was seized by the Jews, and was about to be slain by them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know why they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.”

So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia. “I will hear thy cause,” said he, “when thine accusers also are come”: and he commanded him to be kept in Herod’s palace.

VI

THE ACCUSATION OF THE JEWS

Paul's Defense Before the Governor. Felix Dares Not Offend the Jews, and an Innocent Man Suffers Two Years' Imprisonment.

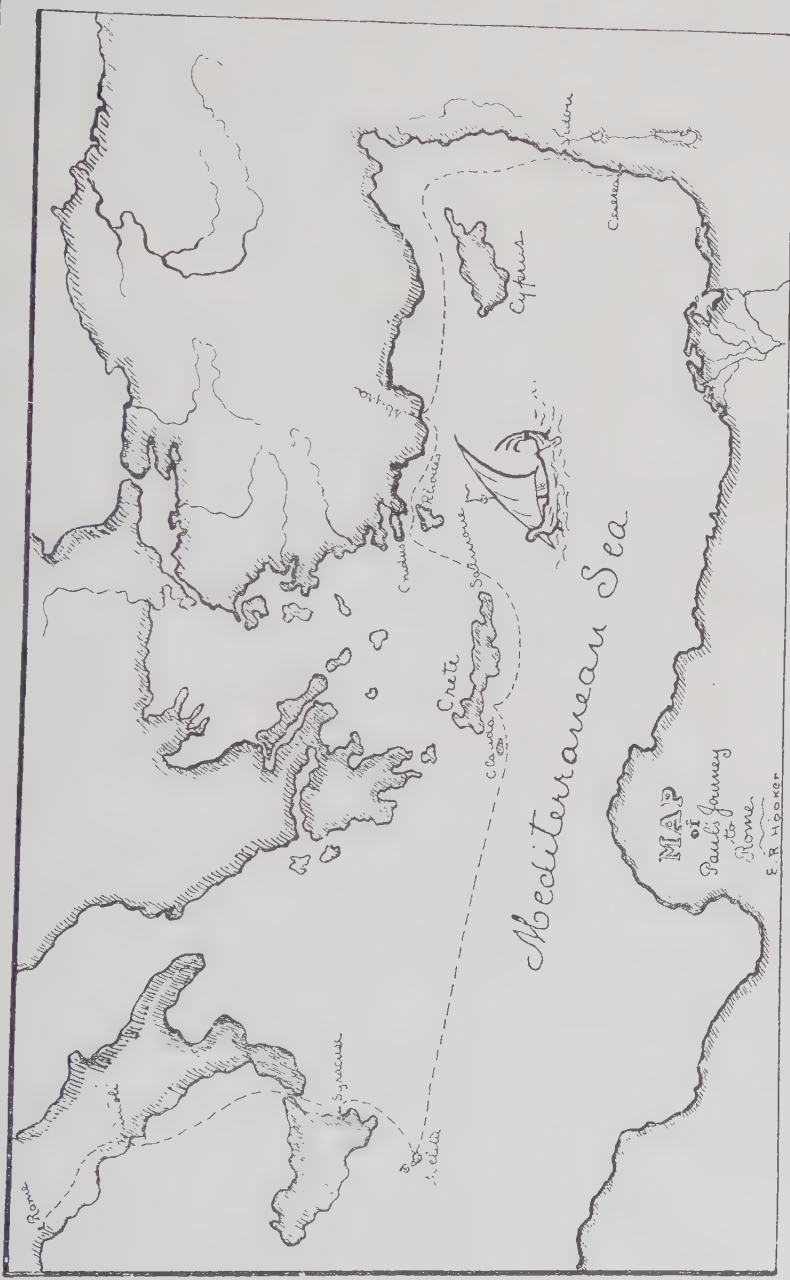
And after five days the high priest Ananias came down with certain elders, and a lawyer to plead their case, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,—

“Seeing that by thee we enjoy much peace, and that by thy care evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover attempted to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him.”

And the Jews also joined in the charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, Paul answered:—

“Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my de-



Mediterranean Sea

MAP
of
Paul's journey
to
Rome
E. R. HOOKER

tense: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein I also strive to have a conscience void of offense toward God and men always. Now after many years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia—who ought to have been here before thee, and to make accusation, if they had aught against me. Or else let these men themselves say what wrong-doing they found, when I stood before the council, except it be for this one utterance, that I cried standing among them, ‘Touching the resurrection of the dead I am called in question before you this day.’”

But Felix, having more exact knowledge concerning the Way, deferred them, saying, “When Lysias the chief captain shall come down, I will determine your matter.”

And he gave order to the centurion that Paul should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, "Go thy way for this time; and when I have a convenient season, I will call thee unto me."

He hoped moreover that money would be given him by Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

VII

A NEW EXAMINATION BEFORE GOVERNOR FESTUS

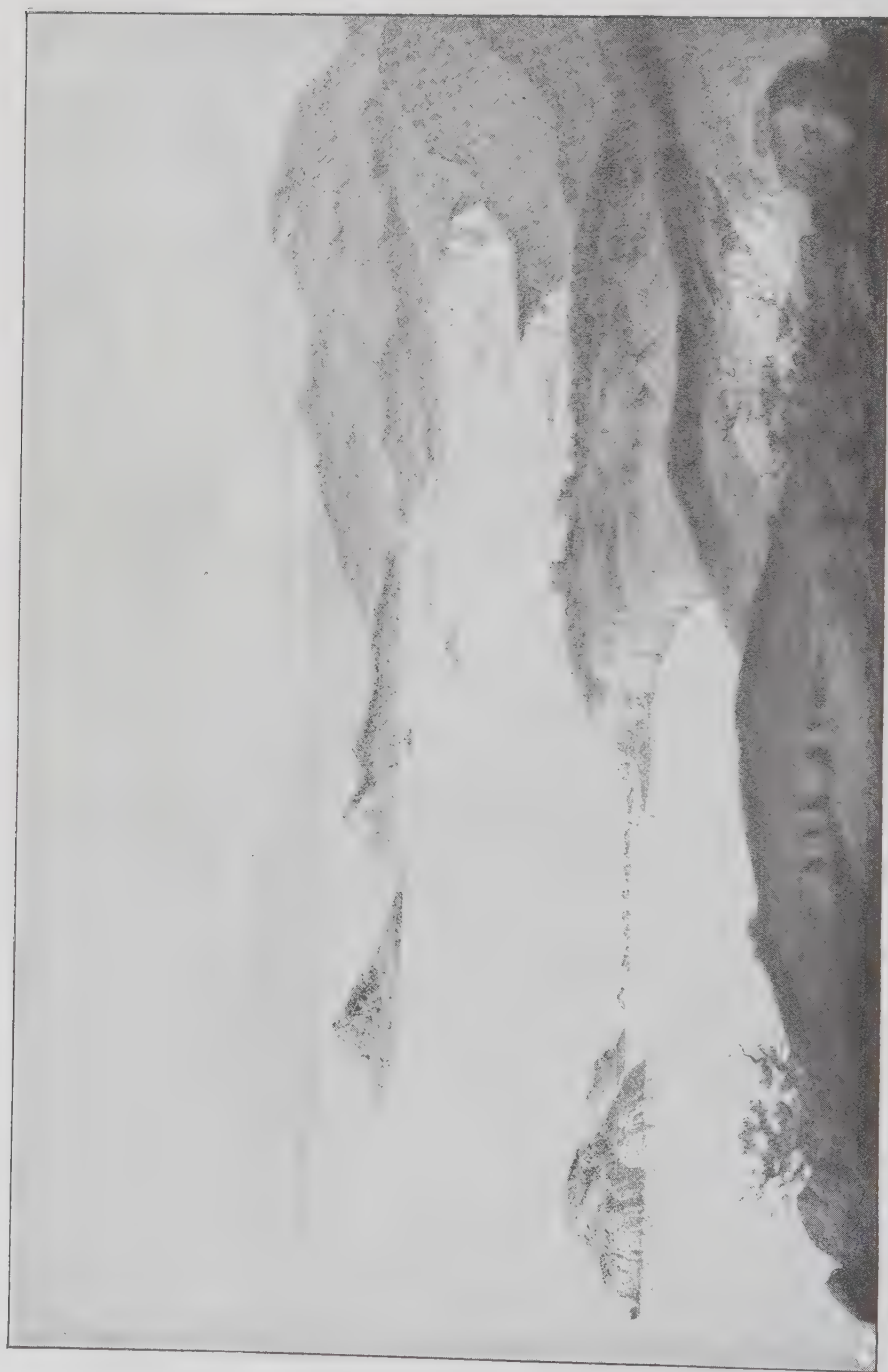
"I Appeal unto Caesar."

Festus therefore, having come into the province, after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking as a favor that he would send for him to Jerusalem; laying a plot to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly. "Let them therefore," said he, "who are influential among you, go down with me, and if there is anything amiss in the man, let them accuse him."

"FAIR HAVENS," ISLAND OF CRETE

From an old print in the possession of the Springfield Public Library,
and used by kind permission

It was in the small harbor that Paul's ship anchored, and where he wished the captain to remain all winter. It was in the island of Crete that the famous labyrinth of King Minos, with its minotaur, was fabled to exist



And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgment seat, and commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defense, "Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all."

But Festus, desiring to gain favor with the Jews, answered Paul, and said, "Wilt thou go up to Jerusalem, and there be judged of these things before me?"

But Paul said, "I am standing before Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can give me up unto them.

"I Appeal Unto Cæsar."

Then Festus, when he had conferred with the council, answered, "Thou hast appealed unto Cæsar: unto Cæsar shalt thou go."

VIII

PAUL MAKES HIS DEFENSE BEFORE KING AGRIPPA AND QUEEN BERNICE

"This Man Doeth Nothing Worthy of Death or of Bonds."

Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus. And

as they tarried there many days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, 'that it is not the custom of the Romans to give up any man, before the accused have the accusers face to face, and have had opportunity to make his defense concerning the matter laid against him.' When therefore they were come together here, I made no delay, but on the next day sat down on the judgment seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Cæsar."

And Agrippa said unto Festus, "I also could wish to hear the man myself." "To-morrow," saith he, "thou shalt hear him."

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the audience room, with the chief captains, and the principal men of the city, at the command of Festus, Paul was brought in. And Festus said, "King Agrippa, and all men who are here present with us, ye behold this man, about whom all the

multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, King Agrippa, that, after examination, I may have something to write. For it seemeth to me unreasonable, in sending a prisoner, not to signify the charges against him."

And Agrippa said to Paul, "Thou art permitted to speak for thyself."

Then Paul stretched forth his hand, and made his defense:—

"I think myself happy, King Agrippa, that I am to make my defense before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they are willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if

God doth raise the dead? I verily thought myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

“Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, ‘Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.’ And I said, ‘Who art thou, Lord?’ And the Lord said, ‘I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me.’ Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus

THE SHIP OF PAUL WHEN CAUGHT IN THE EUROCLYDON

From an old print in the possession of the Springfield Public Library,
and used by kind permission

This picture attempts to show the ship of Paul just as the wind has changed and threatened disaster. The crew is furling the heavy mainsail, and the boat, which was afterward taken aboard with great difficulty, is still being towed behind. Mt. Ida is shown at the left of the picture. It was soon after this that the ship, being unable to make the harbor of Pherice, got under the lee of the small island of Clauda, and the crew was able for a short time to make some preparations for the terrible experience before them



first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and tried to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses have said should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles."

And as he thus made his defense, Festus said with a loud voice, "Paul, thou art mad; thy much learning hath made thee mad."

But Paul said, "I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest."

And Agrippa said unto Paul, "With but little persuasion thou wouldest make me a Christian."

And Paul said, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spoke one to another, saying, "This man doeth nothing worthy of death or of bonds." And Agrippa said unto Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar."

THE CAPTAIN OF THE NEW FAITH IN THE CAPITAL OF THE CAESARS

I

PAUL'S VOYAGE TO ROME

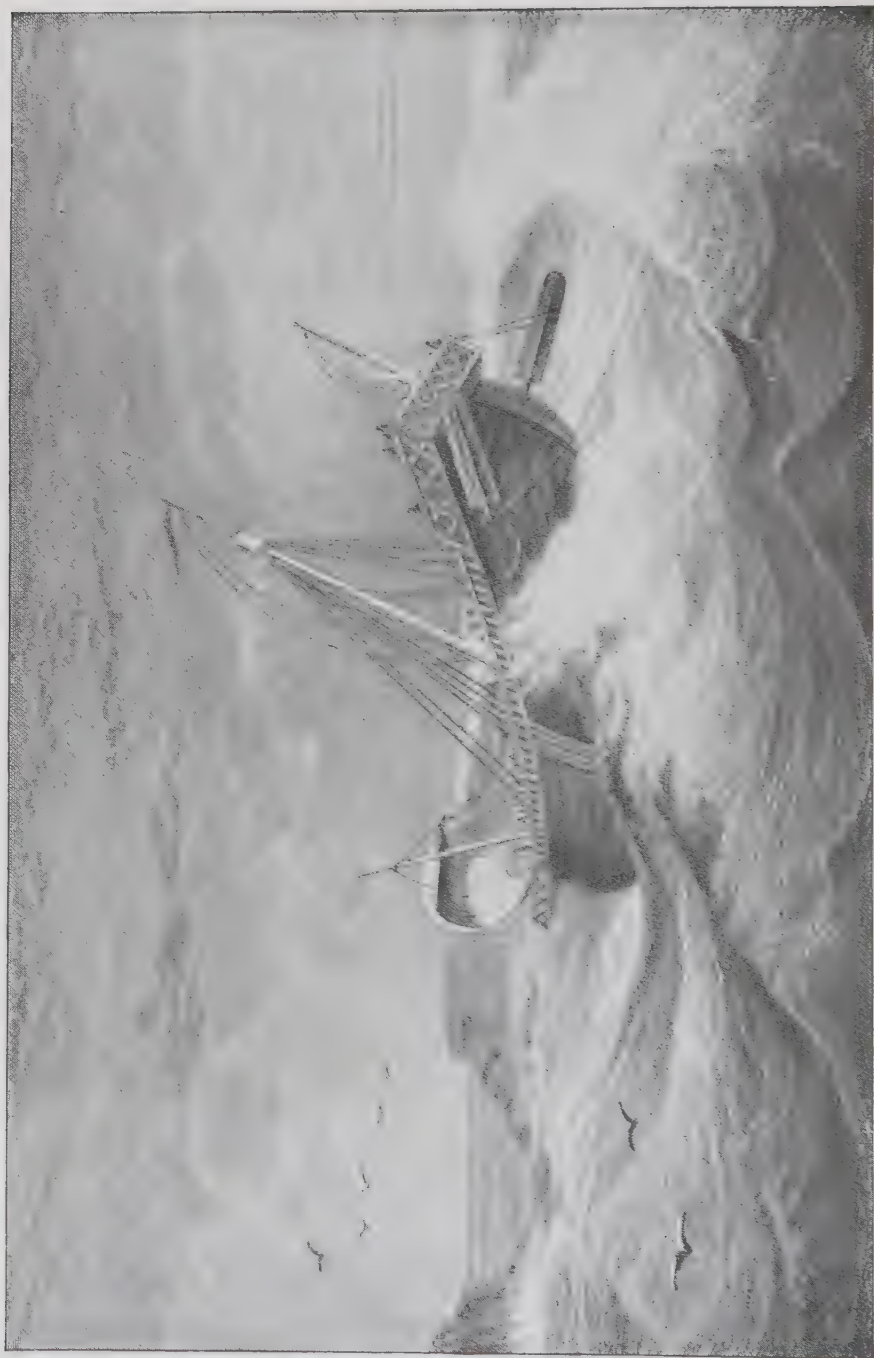
When Paul appealed to Cæsar it became necessary to send him to Rome. It happened that a convoy of prisoners under the charge of a captain of the Augustan cohort and a detachment of soldiers was being despatched to the capital, and Paul was sent under the captain's charge. No ship was found sailing directly from *Caesarea* to *Rome*, so a coaster was taken which went as far as *Myra*, touching at *Sidon*. At *Myra* was found one of the great imperial grain ships bound for Italy.

The winds were contrary and the ship was constantly driven off her course, and at last put into the roadstead of *Fair Havens* on the south coast of the island of *Crete*. So much time had been consumed that the season was now late and navigation dangerous. A council was held at which Paul, an experienced sailor, advised wintering where they were. But the demand for grain was always urgent in Rome, and the grain ships were always rushed on as fast as possible. The centurion decided to take the chances and proceed, at least as far as *Phoenix*, which was nearer Italy and a better harbor. On a bright day with a fair south wind they weighed anchor and sailed west, going close

THE SHIP ON WHICH PAUL SAILED FOR ROME
JUST BEFORE THE WRECK

This very interesting picture is taken from an old book, now long out of print, "The Voyage and Shipwreck of St. Paul," by James Smith. Owned by Miss Mary Medlicott, reference librarian of the Springfield Public Library, and used by her kind permission

The picture was carefully drawn to show the exact position of the ship, and is without doubt very accurate. The ship itself was drawn from ancient models. Four anchors are out at the stern, the two huge rudders are raised to escape the smashing of the heavy seas, and the ropes which undergirded the vessel to prevent leaking are shown. The sailors have just raised the small foresail preparatory to beaching the ship. A heavy sea is running and the clouds are dark with rain. The rocky coast is shown near by



inshore and barely weathering *Cape Matala*. Half way across the *Gulf of Mesura*, the wind suddenly shifted to the north, and, sweeping down from the snowy summits of the Cretan mountains which towered seven thousand feet above them, struck the ship with the force of a typhoon. Instantly it grew dark and the sea was a smother of foam. The terrified crew had not time to furl the heavy mainsail, and simply let the ship run with the wind. Very fortunately they had a little better weather under the lee of the small island of *Clavda*, where they were able to pull in the small boat, which was dragging behind half full of water, and get control of the ship. Recovering somewhat from the panic, the crew began to make the best of a perilous situation. It was impossible to make any near-by port, and the great danger was that the northerly gale would blow them upon the deadly *Syrtis* or quicksands of the African coast. They shortened sail, and got the ship up into the wind so that, drifting broadside, she made progress west instead of south. She was leaking, and they passed strong cables underneath her to hold the timbers together. The next day she was still leaking badly, so they lightened her by throwing out some of the cargo. The next day after that, they cast overboard even the ship's furniture. So they drifted with little or no food, day after day and night after night, seeing neither sun nor star, despair growing upon their haggard faces. But Paul stood up and gave them good cheer, practically assuming command, and assuring them that every soul should be saved. At last, after drifting helplessly for fourteen days, at midnight they heard the sound of breakers on some unknown shore. The

sailors sounded and found twenty fathoms, then again and found fifteen. Then, fearing to be cast on a rocky shore, they put out four anchors from the stern and waited for the day. Their situation was still desperate, the rain was falling in sheets, and in the pauses of the storm they could hear the roar of the surf. Some of the sailors now attempted to desert the ship. On the pretense of getting out another anchor by the bow, they let down the small boat into the sea. Paul discovered the move and warned the centurion, saying that they must not leave the ship. The centurion promptly cut the rope which held the boat and it drifted away in the darkness. Toward morning Paul moved about among the men inspiring them with courage. He insisted that all hands should take some food, and with better spirit they further lightened the almost foundering ship by throwing out some of the grain. When day broke they found themselves at the entrance of a bay with a sandy shore. They decided then to beach the ship at once. They cast off the anchors, hoisted the sail, and let her drive to the shore, where the bow stuck fast in the sand, but the stern began to break up. The soldiers wished to kill the prisoners, but the centurion forbade, commanding every man to save himself. Some swam ashore, some came in on pieces of wreckage, and the whole ship's company was saved.

They found that they had drifted upon the island of *Malta*, a little speck in the Mediterranean, missing which they must have perished. Here they stayed three months. Then they sailed on the ship "The Twin Brothers," and, touching at *Syracuse* and *Rhegium*, they reached *Puteoli*, the harbor of entry for *Rome*.

MALTA

The island of Malta, on which Paul was shipwrecked, played, in later days, a most important part in the history of the Mediterranean. It was occupied by the famous knights of Malta who, for many years, kept it as a Christian stronghold against the Turks. In 1568 the famous siege began, which lasted for 20 years, conducted by the great sultan Solyman in person. He was finally obliged to retreat, defeated with terrible loss. The island is held at present by England, and has very extensive fortifications



II

A WINTER'S STORM ON THE MEDITERRANEAN

The Shipwreck.

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan company. And embarking in a ship of Adramyttium, which was about to sail to ports on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go to his friends and refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; and with difficulty coasting along it we came to a certain place called Fair Havens; nigh whereunto was the city of Lasea.

And when much time was spent, and the voyage was now dangerous, because the winter was near, Paul admonished them, and said unto them, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives." But the centurion gave more heed to the master and to the owner of

the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the larger part advised to put to sea from thence, if by any means they could reach Phoenix, and winter there; which is a haven of Crete, looking northeast and southeast. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close inshore. But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and were driven.

And running under the lee of a small island called Claudia, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used ropes, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we labored exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.

And when they had been long without food, then Paul stood forth in the midst of them, and said, "Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, 'Fear not, Paul; thou must stand before

I. THE APPIAN WAY, OVER WHICH PAUL TRAVELED TO ROME

The ruins are those of ancient tombs. In the foreground are stones of the old Roman pavement

Owned by Prof. E. J. Brady, Department of Latin, Smith College,
and used by his kind permission

The "Via Appia," the oldest and most celebrated of Roman roads, was constructed as far as Capua A. U. C. 442 by the censor, Appius Claudius. Procopius, writing 800 years later, describes it as broad enough for two chariots to pass. It was paved with stones brought from distant quarries and so fitted together as to seem formed by nature. He says that the road was then in perfect condition



Cæsar: and lo, God hath granted thee all them that sail with thee.' Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island."

But when the fourteenth night was come, as we were driven to and fro in the Adriatic Sea, about midnight the sailors surmised that they were drawing near to land; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, pretending that they would lay out anchors from the bow, Paul said to the centurion and to the soldiers, "Except these abide in the ship, ye cannot be saved."

Then the soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take some food, saying, "This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you."

And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he broke it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing

out the wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the bow struck and remained unmovable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

III

AT MALTA

Paul Sails Again for Rome on the Ship "Twin Brothers."

And when we were escaped, then we knew that the island was called Malta. And the barbarians showed us uncommon kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat,

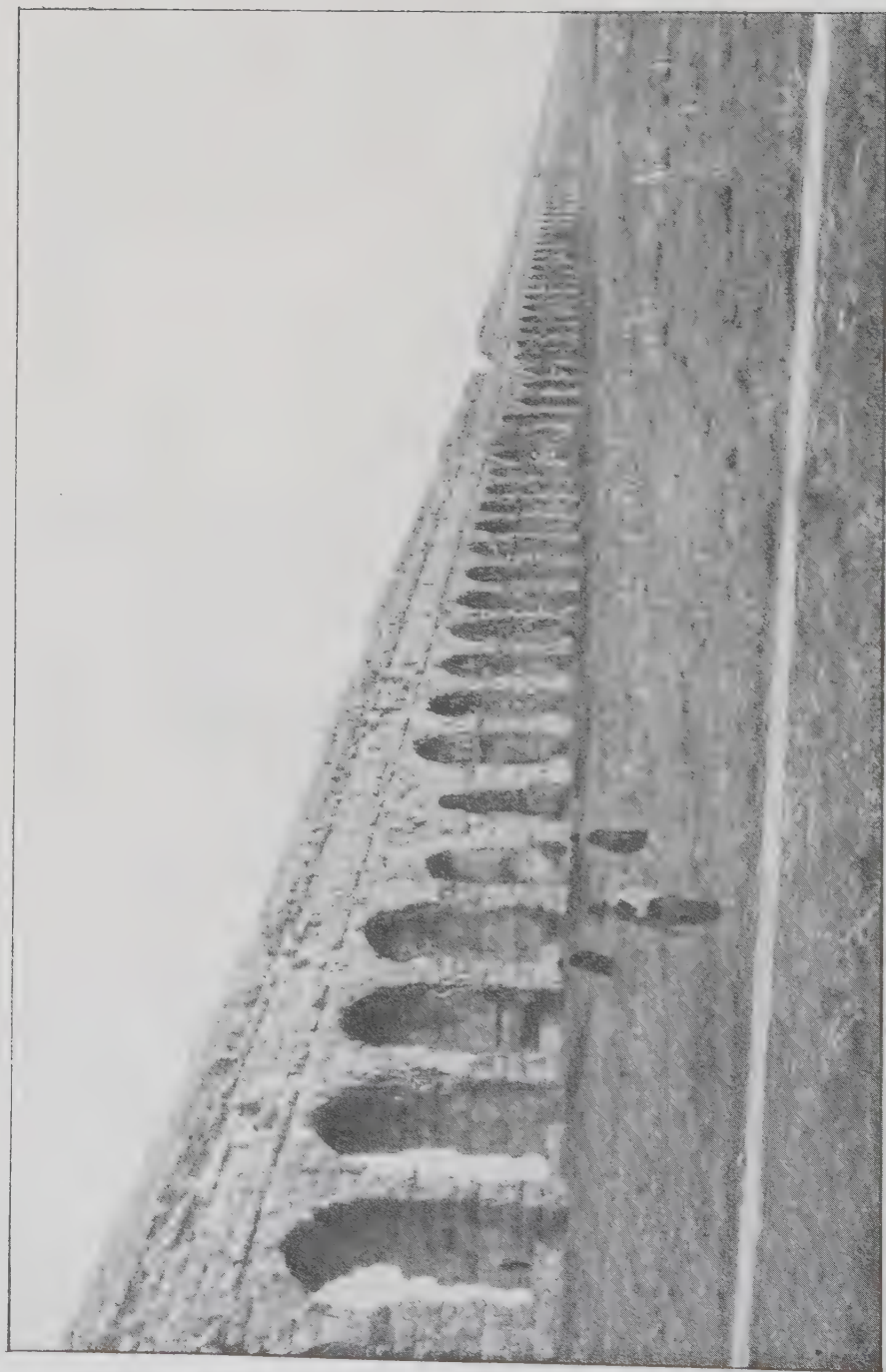
II. ALONG THE APPIAN WAY, THE GREAT ROMAN AQUEDUCT

Owned by Prof. E. J. Brady, Department of Latin, Smith College,
and used by his kind permission

The Appian Way has been called the "Queen of Roads." It was in Paul's time the crowded approach to the metropolis of the world. Near the city the road passed under the aqueduct, which was continually dripping water, hence called by Juvenal "the moist gate"

"Prætors, proconsuls to their provinces
Hasting, or on return in robes of state;
Lictors and rods, the ensigns of their power,
Legions and cohorts, turms of horse and wings;
Or embassies from regions far remote,
In various habits on the Appian Way."

—Milton's *"Paradise Regained"*



and fastened on his hand. And when the barbarians saw the reptile hanging from his hand, they said one to another, "No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live."

Howbeit he shook off the reptile into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also which had diseases in the island came, and were cured: who also honored us with many honors; and when we sailed, they put on board such things as we needed.

And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was "The Twin Brothers." And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli: where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

IV

PAUL AT THE CITY ON THE TIBER

He Preaches the Gospel in the Capital of the World.

And when we entered into Rome, Paul was permitted to abide by himself with the soldier that guarded him.

And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, "I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spoke against it, I was constrained to appeal unto Cæsar; not that I had anything to accuse my nation of. For this cause therefore did I intreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain."

And they said unto him, "We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against."

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of

STATUE OF PAUL ON THE ISLAND OF MALTA



Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after Paul had spoken one word, "Well spoke the Holy Spirit by Isaiah the prophet unto your fathers, saying,—

‘Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people’s heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And shall turn again,
And I should heal them.’

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.”

And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

This is the close of the story of Paul as it is given in the Acts, but half his service for the world, and half the adventures which attended that service are not told here. We have a glimpse of what the complete story must have been, in these words of his which might be inscribed to his honor in the world's temple of fame:—

“Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.”

To this should be added the great hero's farewell. In prison, aged, infirm, about to die, he wrote these words, yet they are filled with the same dauntless spirit of courage and faith which always animated *Paul, the Apostle*.

“For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing.”

Notes



NOTES

The wise men were perhaps Jews, though it is generally thought that they belonged to some other people, who looked and longed for a great king who should free them from the Romans. Many Jews lived in the East, and had become wise in the arts of astrology. They studied the stars and thought that in them could be read the signs of things about to happen on the earth. Indeed, it is not many centuries since, all over Europe, men thought that a comet foreboded much evil of some sort. So to those pious men God sent at last the sign for which they had so long waited. The Bible tells nothing about the men themselves, but the church was so fond of thinking of them and the honor they paid to the little baby who should be the Master, that many stories were told of them. Their number was sometimes given as twelve, but more often as three, until now perhaps some people almost think that the Bible story says three; but it does not. The popular stories made them also kings and gave them names, and told how they represented three great races of the world, European, Asiatic, and African. But in the Bible they are only wise men with costly gifts, and they go out into history all unknown.

John tried to get the people to see how they ought to repent and lead good lives, that God might send the long-expected Messiah. A saying of the rabbis was, "If Israel should keep the law for one day, the Messiah would come." The custom of baptism was in use before he took it up. It signified the desire that God should make the life pure and wash away the sins of the past.

The family of the Herods were the descendants of a courtier of Idumea, in the northern part of Arabia. Herod the Great married a princess of the heroic family of the Maccabees, so that most of the Herods of the New Testament are partly Jewish in blood. The

family of Herod were very able, but very cruel and selfish, and the people heartily hated them. It is said that Herod the Great gave orders that when he died a large number of the chief men should be killed at Jericho that the people might mourn at his death. Perhaps the poor king was half insane when he ordered this. Anyway, it was not done.

The following is a table of the Herodian family, but only giving those mentioned in the New Testament:—

HEROD THE GREAT	ARISTOBULUS	AGRIPPA I.	AGRIPPA II.
		Acts 12	Acts 25, 26
		HERODIAS	BERNICE
		Matt. 14:3	Acts 25:13; 26:30
		Mark 6:17	DRUSILLA
		Luke 3:39	Acts 24:24
	HEROD (PHILIP)		
	Matt. 14:3	SALOME	
	Mark 6:17	Matt. 14:6	
	Luke 3:19	Mark 6:22	
ANTIPAS			
Matt. 14:1-6			
Mark 6:14			
Luke 3:1, 19; 9:7; 13:31; 23:7, 15			
Acts 13:1			
ARCHELAUS			
Matt. 2:22			
PHILIP			
Luke 3:1			

While dried *fish* were brought from abroad, the great source of supply in Palestine was the Lake of Galilee. Its waters abounded in fish. Two methods were used by fishermen: the small hand-net and the great drag-net. The best time for fishing was after sunset or before sunrise, but sometimes men worked all night. In the daytime fishermen took the fish to market, mended their nets, and rested. The fish were eaten fresh by the people in the many villages about the lake, or, dried in the sun and salted, were carried far and wide, and used as a relish with bread.

The custom of a body of *disciples* was not new to Jesus. John had disciples, and so did the rabbis, who were considered great teachers. It was a sort of primitive university by which a teacher attracted to his personal following a group of loyal, loving pupils who would carry his teaching to others. Socrates and Plato in Greece, Buddha in India, and many another man in other countries, had done the same thing. The difference between Jesus' disciples and other like groups was not in the custom of discipleship but in the kind of a teacher they had; for never was there a teacher like Jesus.

Almsgiving and prayers were two of the most important acts of worship in the Jewish religion. Their books praise giving alms to the poor very highly. It was, indeed, one of the great ways open to them to show an unselfish and brotherly spirit, and in the ancient world, most unfortunate people—the lame, the blind, those unable to work—were supported only by charity, and were expected to beg in the streets for their living.

Decapolis (ten cities). A region lying east of the Jordan, except the city of Scythopolis (the old Bethshean). Its population was much mixed, and many Gentiles lived in it, so that the stricter Jews looked down upon the inhabitants, but Jesus did not hesitate to go among the towns and teach the people.

Ruler of the Synagogue. An officer who was responsible for the proper conduct of the service and the order of the congregation. He did not conduct the service himself, but decided who should take part in it. The position was one of honor, but did not require particular learning like that of the scribes.

Pharisees and Sadducees. Two of the religious divisions of the Jews. The Pharisees were earnest students of the law, and tried hard to do right. But they were proud, and thought their way of seeing God was the only true way. The Sadducees were not so religious. They were richer, cared less about the law, and did not try so hard to keep it as did the Pharisees. But they also were proud and haughty, and between the Pharisees and the Sadducees, the common people found few friends, and many more were willing to tell them how bad they were than to show them the way to become good. That was one reason why, when Jesus came with kindness, "the common people heard him gladly."

Threshing floor. A flat piece of ground, trodden hard, where the oxen threshed out the grain by being driven back and forth over it. The "fan" was a sort of shovel with which the grain was tossed in the air for winnowing.

Weddings in the East were times of elaborate ceremonials. The weddings were in the night, and the friends of the groom went with him, bearing torches, to the house of the bride, then, with the bride and her friends, all returned to the house of the groom. Here a feast of several days was held, with singing of songs and much merriment.

Samaria had been partly settled by foreigners, more than seven hundred years before, but the Jews of Jesus' time still looked down upon the Samaritans, as not being pure Jews. They would not let them worship in the temple, and despised them greatly. To be obliged to say that a Samaritan had done a good deed was not pleasant for a Jew.

Raca. "Fool."

Jot, jod. The smallest Hebrew letter. *Titlle.* The little points on the letters like the projections from the top of our d.

Publican. A tax-gatherer for the Roman government. No patriotic Jew would take the office, and so the publicans were much despised; and indeed they were mostly not the best sort of men.

Leprosy. A loathsome and lingering disease, for which no remedy was known.

Sea of Galilee, Lake of Gennesaret, Sea of Tiberias. Different names for the beautiful lake east of Galilee. It is pear shaped, about thirteen miles long and a little less than seven wide.

Kingdom of God. Used by the Jews for the great kingdom which they expected the Prince who should come, the Messiah, to set up; used by Jesus to mean the rule of God in the hearts of men, which he came to establish.

Pennyworth. About the equivalent of the wages for a day's work.

Bethesda. A pool in Jerusalem, fed by an intermittent spring, so that sometimes the water suddenly rose in it. This made the people think that it was powerful to heal diseases.

Sabbath was very strictly kept by the Jews. They were very careful about doing any work. No fire was lighted, no meals cooked, no medicine prepared. They had made the needs of man subordinate to the Sabbath law, rather than the law subordinate to the needs of man.

Show-bread. Loaves kept in the temple and renewed every week. The point of Jesus is that the sacredness of the bread yielded to the needs of David and his men.

Dipped a sop. It is customary in the East for the host to honor a guest by dipping a piece of bread in the dish of meat or the cup of drink and giving it with his own hand.

Greek woman, Syro-Phoenician. A Syrian, resident in Phœnicia, who perhaps spoke Greek.

Caesarea Philippi. A town in the far north of Palestine, at the head of the River Jordan.

Fuller. One whose business was to bleach cotton or linen cloth.

Tormentors. Those whose duty it was to obtain confessions, or to punish, by scourging and other tortures.

Hospitality is a much-prized virtue in the East. There were not so many accommodations for travelers as there are among us. On the caravan routes there were khans, or inns, and places where one could buy food, but off the frequented routes of travel, among the villages, the traveler had to depend on the kindness of the people for food and shelter. So when the seventy went out, they must depend on the hospitality of their hosts. Jesus advises them not to go about to many houses in the same village, for that would waste much time in the necessary ceremonies of politeness.

Purifying. The Old Testament has many laws of ceremonial purification, but the tradition of Judaism had greatly expanded them. There were long directions about the washing of dishes of all sorts, and of the hands—not for the sake of getting them clean merely, but of doing it in a certain way. For example, the hands must be held up so that the water should run from the fingers as far down as the wrists. Jesus taught that the good life came, not from such things as these but from a pure heart.

Dogs abound in all Eastern towns. They lie in large numbers about the streets. Each gang has its own quarters, and woe to the dog which intrudes on the ground of another gang! These street dogs are much despised, and indeed they are wretched curs; but they are necessary to the health of a city where they are the only scavengers. They were sometimes even allowed in the courts of the houses, where they ate the leavings from the table.

Tombs were often cut in the face of the rock, after it had been cut back to a perpendicular surface. The tombs were of all sizes, from mere places in which the body was put, to large rooms with rock-cut shelves on the sides. Many tombs of various grades of elaborateness are found in the rocks about Jerusalem.

The Temple of the New Testament period is called Herod's temple because it was greatly enlarged and beautified by Herod the Great. He began the work about 20 B.C., and most of it was done before the days of Jesus, but Herod's successors continued to build and beautify for long years after. The temple was now much larger than it was in the Old Testament days, though it still stood in the same place. It was in the eastern part of the city, and looked straight over the city wall and the Valley of Jehoshaphat to the Mount of Olives on the east. South of it was a slope that led down to the Valley of Hinnom, and north was the castle of the city, occupied by the governor and the Roman soldiers. The spot where it stood is still an open walled space, and in the center of it is the so-called mosque of Omar, while to the north a garrison of Turkish soldiers still occupies part of the site of the old castle.

The Passover was the great family feast of the Jews. Many customs had grown up about it as the ages had gone on. Those who could were glad to celebrate the feast in Jerusalem, but of course only a few could do that. The great event of the feast, which lasted seven days, was the supper, when each family procured a lamb and ate it with certain vegetables and with wine. It was a glad feast, and yet a solemn one. In its course one of the children would ask why it was celebrated, and then the father would tell the old, old story of how their fathers, long ago, went out of Egypt in haste one night, and how this feast was in memory of that great deliverance. Then he would tell how the nation still had faith that their God could deliver from all trouble. At the end they sang Psalms 115-118, Psalms 113, 114 having been sung at an earlier part of the meal. These were called Hallel, which means praise, and if you will read the psalms you will see why. Jesus and his disciples made a sort of family, eating the feast thus together.

Pilate was a Roman who was governor of Judea for ten years, from A.D. 26 to 36. The Herodian government of Judea, under which Jesus was born, had been changed for a direct Roman rule in 6 A.D., but the change had worked little good to the people. Pilate was not, as Roman governors went. a bad man. He desired

justice and had many good intentions, but he was weak, vacillating, and liable to be violent. He had made himself much hated by the people, and feared they would complain of him to the emperor. So it happened that when he had the great opportunity of his life, and himself much desired to save Jesus from an unjust death, he dared not do what he knew was right because his past crimes had made him fear the Jews. He was at last sent to Rome in disgrace by his superiors in office, but what became of him afterwards is not known. A legend in the early church says that he committed suicide, but there is no good evidence that this is so.

Caiaphas, the high priest from 18-36 A.D., was son-in-law of *Annas*, the former high priest. He seems, from John 2:45-50, to be the one who first suggested the plan to put Jesus to death. He did it because he was afraid, if the people thought Jesus was the Messiah, they would follow him in a revolt against the Romans, which would only bring trouble and massacre to the people. How he misunderstood the purpose of the peaceful Jesus!

Annas was high priest A.D. 6 to 18. He was then deposed by the Roman legate, but, through his own influence and that of his family, long held great power in the nation. The family had booths for the sale of offerings in the temple, and gained great wealth thereby. When Jesus cleansed the temple, he was interfering with their unjust trade, and that may have had a good deal to do with their enmity toward him. *Annas* and his family were hated by the people, who thought them hypocrites, making gain out of the service of God.

The trial of Jesus divides into the following parts: (1) An appearance before *Annas*, which was an informal, preliminary inquiry, seemingly to try to get evidence to present at the formal trial. The inquiry was fruitless. (2) The trial before the Sanhedrin, with *Caiaphas* as the leader. This was the formal Jewish trial. (3) The first appearance before Pilate, to whom the Sanhedrin sent him on the ground of treason to Rome in claiming to be king of the Jews. (4) The appearance before Herod, tetrarch of Galilee, to whom Pilate had sent him, learning that Jesus was a Galilean. Herod accepted the compliment Pilate paid him, but

refused to judge in a matter which belonged to a Roman officer, and sent him back to Pilate. (5) The final trial before Pilate, when, finding that he could in no way escape the responsibility, Pilate reluctantly condemned Jesus to crucifixion; so, as he himself admitted, sending an innocent man to death. The Jewish court condemned Jesus for blasphemy; the Roman, ostensibly, for treason.

Crucifixion. This cruel custom came to the west from the Phœnicians, and was used by Greeks and Romans. Under the Roman emperors it became common. First it was only used for slaves and persons much despised. Later it was used more widely, but it was always considered a mark of deep disgrace.

Emmaus. The locality is unknown; possibly at Kolonieh, on the road from Jerusalem to Joppa.

PART II.

Pentecost. The great feast fifty days after the Passover. It was the Old Testament feast of the first fruits, when the first of the wheat harvest was presented in thanksgiving to God. The Jews of Christ's time regarded it as the memorial of the giving of the law at Sinai, but the Old Testament does not authorize that. Much was made of the feast at the temple, and crowds came to Jerusalem for its celebration.

"Had all things in common." This was not communism, in which all property was put into a common stock. Each believer regarded his property as sacred to the uses of his brethren, did they need it; but the story of Ananias and Sapphira shows that it was still in his possession to do what he chose with it.

Sorcery. The age of the early church was full of belief in the reality of possession by evil spirits. Sorcery was the casting out of such evil spirits by means of magic. This belief continued for hundreds of years after, both among Christians and others. The belief in magical means of protection against witches, among our own ancestors, was of the same sort.

Ethiopia. The region of the Upper Nile, the territory of the modern Nubia and Abyssinia. Candace seems to have been a title of the dowager queens of Ethiopia, as Cæsar was of the emperors of Rome.

Eating with Gentiles. In order to avoid ceremonial defilement, it was the custom of the Jews never to eat with Gentiles. The early Christians kept their Jewish customs in this respect as in others. Before the close of the first Christian century, however, the custom had been dropped by Christians, along with most other parts of the Jewish ceremonial. By that time the church itself was mostly Gentile.

"We" portions. There are certain passages in the Book of Acts where the word "we" is used. It is believed that Luke himself, the author of the book, was present when this pronoun is used.

The Roman Provincial Government and Army. The whole New Testament history takes place within the Roman Empire. There was a petty king in Judea, subject to Rome, but the real governor was the proconsul or procurator. These officials were in charge of the various districts of the Empire and Paul frequently came in contact with them. Paul also came in contact very frequently with the Roman army, and some of his strongest illustrations are drawn from that organization. Three legions were garrisoned in Palestine—the 5th, the 10th, and the 15th. These legions corresponded to our brigade, mustering about 6,000 infantry and a detachment of cavalry. The legion was divided into ten companies of 600 men called cohorts. These also had names, and reference is made to the Italian and the Augustan cohorts. The captain of a cohort was called a centurion. It is probable that the troops under whose escort Paul went to Rome were a part of the Prætorian Guard, the emperor's special soldiers stationed at Rome and rarely sent to the provinces.

Prison. The Roman prison had usually three parts: the outer part, where the prisoners had light and air; the inner part, shut off by iron gates and bars, more secure than the outer part; and a dungeon, probably a place of execution. The sufferings and barbarities of all ancient prisons were such as would not be allowed to-day.

Cyprus. The greatest island of the Eastern Mediterranean. The seat of government was Paphos, though Salamis, the seaport, was the largest and most important town. Many Jews were in the island. Copper, which word comes from Cyprus, was mined there from early time, and in all ancient history the island was an important place

Galatia was the name both of an ancient kingdom, and, in the time of Paul, of a Roman province. There is a difference of opinion as to which is its meaning in the New Testament. If it is used for the old kingdom only, the cities of Galatia are in the north central part of Asia Minor; Ancyra and Tavium are cities not mentioned in the New Testament. If it is used for the new Roman province, as seems probable to many, the cities are in the southern part of Asia Minor, Derbe, Lystra, Iconium, and Antioch, towns often mentioned in Acts.

Troas. An important shipping port, the nearest to Europe of the important Asiatic towns. The Troy of Homer was in this region.

Macedonia, the ancient kingdom of Alexander the Great, was at this time under the Romans. At Philippi great battles in the Roman empire had been fought, and later a group of Romans settled, making the place a colony, with certain important privileges for its citizens. Thessalonica was an important seaport, the outlet for the products of a large section of country. It had a large Jewish population. The modern town, under the name Salonica, is still a port of some importance. Berea, about fifty miles southwest of Thessalonica, was the center of a large, fertile district, and had an important local trade.

Asia is used in Acts to mean only the Roman province of Asia, which was in the western part of Asia Minor. Its capital and largest city was Ephesus. In this city was a temple, so great and beautiful that it was one of the wonders of the ancient world. The image in the temple, however, was not splendid or beautiful. It was a rude, ugly wooden figure, but so highly regarded that the people believed it had actually fallen down from heaven, as the town clerk said in his speech to the people in the theater. The great city is gone now, but ruins of the temple and the large theater are still to be seen.

Aegean Sea. Paul sailed back and forth over this sea several times, so that its coasts in many parts must have become very familiar to him. There is more story connected with its waters than with those of any other sea in the world. Across it the Greeks sailed, in the stories of Homer, to the siege of Troy. The Phoenicians traded in its coasts and islands when Greek civilization was beginning to grow. The famous stories of Greek poetry were all laid on or near its shores. Every famous man of Greece had sailed its waters. Later came the Roman navies, carrying the armies which conquered the world; and now, in the New Testament period, came little groups of men, hiring their passage as best they could in the ships that were continually passing to and fro. The busy merchants and soldiers never stopped to look at them, and if they had, would have cared nothing for them, but these obscure travelers were bearing with them the future religion of Europe and America and the ends of the earth. It is not always the greatest thing that attracts the most attention.

Tentmaking. The Jews taught all their children some trade. No matter how much they desired them to become learned in the law, they saw to it first that they could earn their bread by the skill of their hands. Paul was a tentmaker, and very glad he, the learned rabbi, must have been, more than once, that he could earn his own living by manual work, and be free to use his learning as God gave him opportunity.

Paul's routes of travel were usually along the established lines of commerce. In his last journey to Jerusalem he followed the

coasting route from Macedonia to Rhodes, then a route to Phœnicia common for many hundreds of years. Other routes on the Aegean were from Ephesus to Athens; from Troas to Italy, from Ephesus to Italy; from Thessalonica to Athens, and thence to Italy; from Athens to Troas and the Euxine (Black Sea).

Ancient ships. The ship on which Paul sailed, and which was wrecked on the island of Malta, carried 276 persons besides her cargo of grain. She was perhaps 180 feet long and 1,000 tons burden, not large compared with the modern steamship, but still of good size even by our standards. She was about equal perhaps in general dimensions and tonnage to the merchantmen which made the voyage to India in the "fifties." She had no oars like the ancient ships of war, but depended upon one mast and a huge sail. Possibly more than one sail was raised in light wind, on the mast, and perhaps another small sail, something like the modern jib, was raised at the bow. She was steered by two paddle-like rudders which were thrust through openings in the stern. The single heavy mast and huge sail brought a great strain on the ship's timbers, which were not so well put together as now, and great danger arose from leaking in a heavy blow. The cables which were passed around the vessel were intended to draw the planks together and lessen the leak.

Felix. A Roman of perhaps somewhat humble origin, governor of Judea. His wife Drusilla was of Herod's family (see the Table of the Family of Herod). He was not a man of any great ability or character, and his violence against the Jews aroused yet further troubles, until the whole nation was in commotion. Nothing is known of his history after his governorship.

Festus. A Roman, perhaps of better character and more ability than Felix. He died after being governor for some years.

Agrippa II. (See Table of the Family of Herod.) He was tetrarch of the regions in the north of Palestine, with his capital at Caesarea Philippi. He was interested, as Paul suggests, in Jew-

ish matters, finished building the temple, and tried in vain to keep peace between the Jews and Romans. He died about 100 A.D., the last important member of the family of Herod.

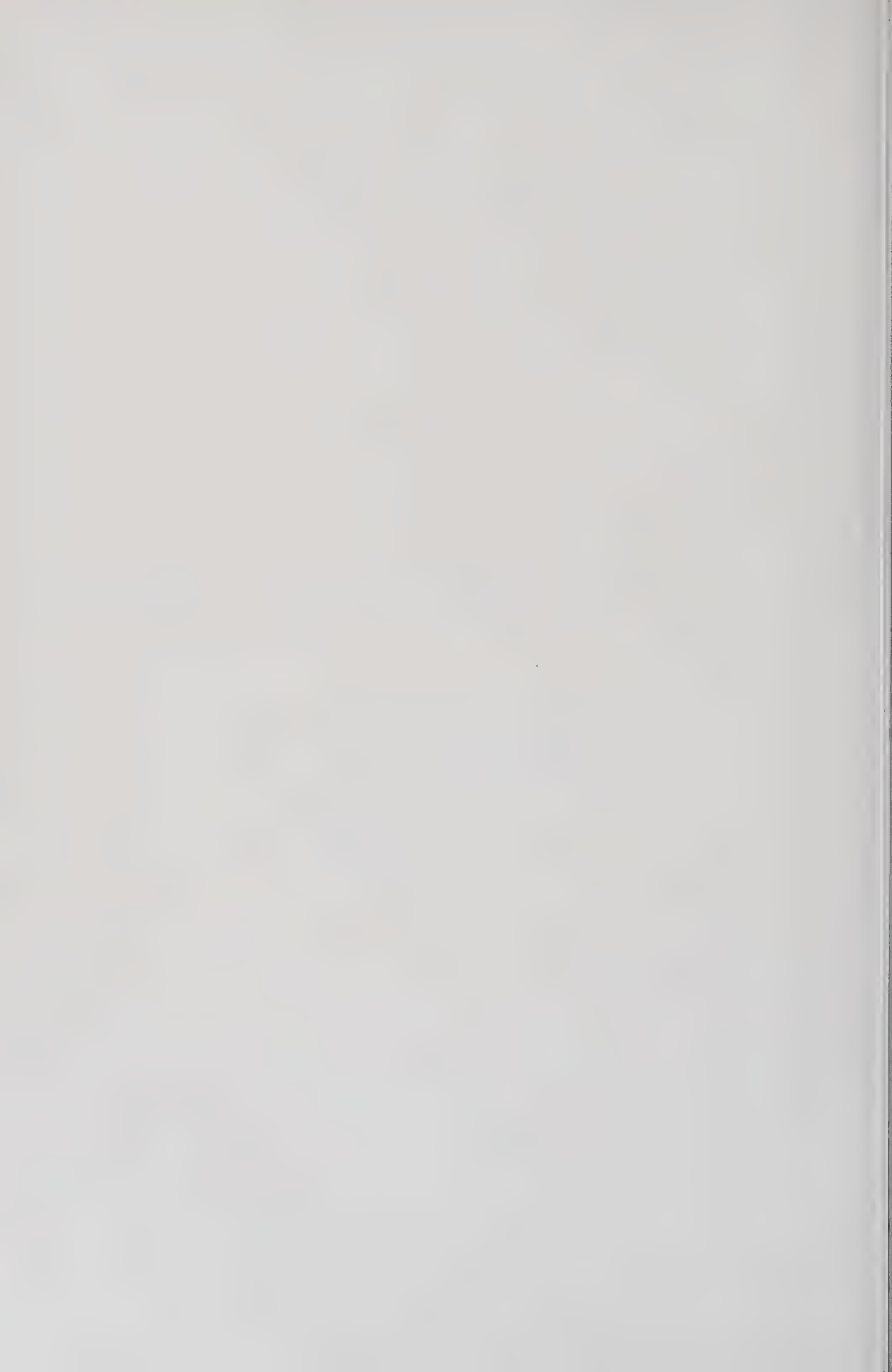
"I appeal to Caesar." This was one of the most important privileges of a Roman citizen. It took the case at once out of the jurisdiction of the local authorities and transferred it to Rome. Unless the appeal was made by a bandit or pirate it could not be denied.

Crete. A fertile, densely populated island, famous in Greek legend and story, and, as is now known, one of the great sources of ancient Greek civilizations. It is very mountainous, and the cold wind from its mountains often made sudden changes in the conditions of sailing, as it did with the ship in which Paul sailed.

Malta. The traditional place where Paul was shipwrecked is on the east coast of the island, northwest of the present city of Valetta, and is known as St. Paul's Bay. Very possibly the tradition is correct.

Jews in Rome. Rome was a great center of all the peoples of the empire, and it is not surprising that Jews, who had already wandered all over the East, had arrived here also. One emperor, Claudius, had banished them from the city, but they had later been allowed to return. When Paul was in Rome there must have been many Jews there, though there is no means of knowing how many.

Memory Verses



MEMORY VERSES

One for Each Week of the Year

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—*Isaiah 53:5.*

All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—*Isaiah 53:6.*

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.—*Isaiah 9:6.*

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—*Micah 5:2.*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*John 3:16.*

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.—*I John 3:1.*

Whosoever is born of God doth not commit sin.—*I John 3:9.*

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—*Matthew 5:6.*

But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.—*Matthew 6:33.*

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.—*Matthew 9:9.*

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—*Matthew 12:29, 30.*

It is enough for the disciple that he be as his master, and the servant as his lord.—*Matthew 10:25.*

For where your treasure is, there will your heart be also.—*Luke 12:34.*

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—*John 6:35.*

Then spoke Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—*John 8:12.*

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—*John 8:31, 32.*

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—*John 10:9.*

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—*John 12:46.*

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—*John 13:34.*

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.—*John 14:6.*

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—*John 14:27.*

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—*John 15:7.*

Ye are my friends, if ye do whatsoever I command you.—*John 15:14.*

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.—*Matthew 12:50.*

Heaven and earth shall pass away: but my words shall not pass away.—*Mark 13:31.*

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.—*Mark 1:22.*

And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—*Matthew 8:20.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—*Matthew 5:16.*

Fear ye not therefore, ye are of more value than many sparrows.—*Matthew 10:31.*

Take ye heed, watch and pray: for ye know not when the time is.—*Mark 13:33.*

Blessed are those servants whom the lord, when he cometh, shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.—*Luke 12:37.*

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they

shall never perish, neither shall any man pluck them out of my hand.—*John 10:27, 28.*

For I have given you an example, that ye should do as I have done to you.—*John 13:15.*

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.—*John 16:33.*

Be kindly affectioned one to another with brotherly love; in honor preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation: continuing instant in prayer.—*Romans 12:10, 11, 12.*

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.—*Romans 14:7, 8.*

But by the grace of God I am what I am.—*I Corinthians 15:10.*

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal.—*II Corinthians 4:18.*

For the love of Christ constraineth us.—*II Corinthians 5:14.*

And let us not be weary in well doing: for in due season we shall reap, if we faint not.—*Galatians 6:9*.

Set your affection on things above, not on things on the earth.—*Colossians 3:2*.

Walk in wisdom toward them that are without, redeeming the time.—*Colossians 4:5*.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.—*II Corinthians 5:1*.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.—*I Corinthians 15:42, 43, 44*.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.—*I Corinthians 15:54*.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.—*I Corinthians 15:55, 56*.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.—*Revelation 21:1-3.*

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—*Revelation 21:4.*

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.—*Revelation 21:22-24.*

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.—*Revelation 22:1, 2.*

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face: and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.-- *Revelation 22:3-5.*

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.-- *Revelation 22:17.*

